

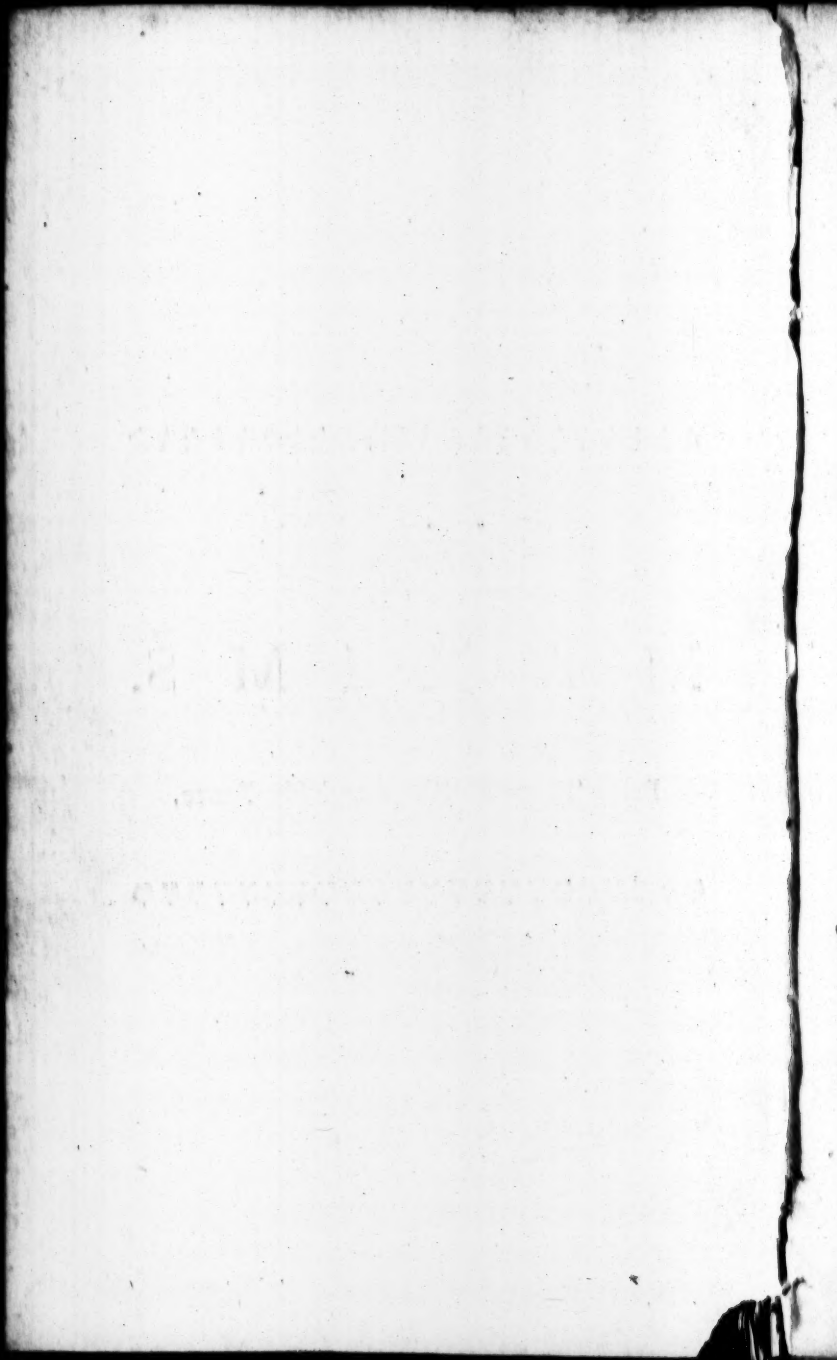


Rochefoucault's

M A X I M S.

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James Turner.

M O R A L

M A X I M S:

B Y T H E

Duke de la ROCHE FOUCAULT.

Translated from the FRENCH.

W I T H

N O T E S.

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P R E F A C E.

TH E Public is here presented with a *New* Translation of the MORAL MAXIMS of *Francis* the 6th, Duke de la *Roche Foucault*. A Performance of such Estimation, that its noble Author lived to see five or six Editions of it; and since his Death it has ran thro' as many more; not to mention Translations. As far as the two Languages permit, the Translator
has

P R E F A C E.

has followed in the Disposition of the Maxims the alphabetical Order of Mr. *Amelot de la Houssaye*: to whom he is also beholden for many well-collected Authorities from the judicious *Tacitus*, and some other ancient Writers. In his own Notes he has chiefly aimed at the Explanation, or Illustration, of his Author's System. He has rejected such Maxims as were manifest Repetitions, or apparently spurious; and retained only such as, after Comparison of the best Editions he concluded Genuine. He has also taken great Care to *express the Sense of the Original*; (in which the *English* Translations have been
hither-

P R E F A C E.

hitherto defective;) and at the same time (what none of them have attempted,) to do the Duke *de la Roche Foucault* the Justice to make him *ſpeak Engliſh*.

M O R A L.

THE HISTORY OF

THE CITY OF
NEW YORK
FROM THE
FIRST SETTLEMENT
TO THE PRESENT
TIME

BY
J. C. CALVERT



M O R A L
M A X I M S.

A B I L I T Y.

I.

THE Desire of *appearing* Persons of Ability often prevents our *being* so.

II.

Some weak People are sensible of their Weakness, and able to make a good Use of it.

III.

The Height of Ability consists in a thorough Knowledge of the real Value of Things, and of the Genius of the Age we live in.

Knowledge of the Genius of the Age we live in.] Tacitus says of Seneca, "*amœ-
num illi ingenium, & temporis illus au-*
B "*ribus*

“*ribus accommodatum.*” He had a pleasing Genius, which was well-adapted to the Times he lived in. Mr. *Amelot de la Houffaye*.

Most of the Authors immortalized by their Cotemporaries have been indebted to this Knowledge ; or else to the luck of living in an Age with whose Turn their Abilities coincided. The Augustan Age, fond of their new Acquaintance the Greek Writers, advanced to the Pinnacle of Fame all such *Romans* as imitated them tolerably well. Hence the undeserved Reputation of some of the Authors of that Period. Among ourselves, the last Age considered Poetry as comprehensive of all Qualifications, even those of Ambassadors and Secretaries of State. The present, on the contrary, thinks it not worth a Subscription, nay scarce a Reading : And has produced, overlooked, and almost forgot, an Epic Poem ; which is an Honour to the Nation, and will be the Delight of Posterity

IV. It

IV.

It requires no small degree of Ability to know when to *conceal* ones Ability.

“ Unus ex legatis (Helvetiorum)
 “ Claudius Cossus, notæ facundiæ;
 “ sed *dicendi artem apta Trepidatione oc-*
 “ *cultans, atque eo validior*, militis ani-
 “ mum mitigavit.” *Tac. H. 1. Claudius*
Cossus, Ambassador from the *Suisses*, was
 a Man of known Eloquence; which he
 knew when to conceal: And he appeas'd
 a Mutiny of the Soldiery by feigning a
 Panic. *Houssaye*.

V.

Few Men are able to know all the Ill
 they do.

VI.

There are some Affairs, and Distem-
 pers, which *ill-timed* Remedies make
 worse; and great Ability is requisite to
 know when 'tis dangerous to apply them.

Which *ill-timed* Remedies make
 worse.] “ *Felix Intempestivis remediis*

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"delicta accendebat." *Tac. A. 12. Felix* increased the Disorders by unseasonable Reformations. *Houssaye.*

When 'tis dangerous to apply them.]
 "Omittere potius *prævalida* & adulta *vitia*, quam hoc adsequi, ut palam fieret
 "quibus flagitiis Impares essemus." *Tac. A. 3.* There are inveterate Disorders, which 'tis more prudent to connive at, than to manifest our Impotence by a vain Attempt to suppress them. "Necult
 "(Galbæ) antiquus rigor & nimia severitas
 "veritas cui jam pares non sumus." *Tac. H. 1.* *Galba* hurt himself by acting up to the Severity of the ancient Laws, which the Times could not bear. *Houssaye.*

A C C E N T,

VII.

The Character of a Man's native Country is as strongly impressed on his Mind, as its Accent is on his Tongue.

Accr-

ACCIDENTS.

VIII.

There are no Accidents so *unlucky*, but the *Prudent* may draw some *Advantage* from them: Nor are there any so *lucky* but the *Imprudent* may turn them to their *Prejudice*.

IX.

Such Accidents sometimes happen, as a Man cannot extricate himself well from, without a Spice of Madness.

ACTIONS.

X.

Those great Actions whose Lustre dazzles us, are represented by Politicians as the Effects of deep *Design*; whereas they are commonly the Effects of *Caprice*, and *Passion*. Thus the War between *Augustus* and *Antony*, placed to the Account of their *Ambition* to give a Master to the World, was perhaps owing to a little *Jealousy*.

6 M A X I M S.

“ Inter Cæpionem & Drusum ex *an-*
nulo in auctione venali inimicitiae cœ-
 pere, unde origo Socialis Belli.” *Plin.*
 l. 33. c. 1. *Pliny* the Historian says,
 that the Social War had its Rise from a
 private Quarrel between *Livius Drusus*
 and *Cepio* about a Ring under Sale, for
 which they bid against one another.
Hausfaye.

XI.

Men may boast of their great Actions,
 but they are oftener the Effects of *Chance*,
 than of *Design*.

XII.

Our Actions seem to be under the
 Influence of good, or bad, Stars; to
 whom they owe great Part of the Praise,
 or Blame, they meet with.

XIII.

How brilliant soever an Action may
 be, it ought not to pass for *Great* when
 it is not the Effect of a *great Design*.

XIV.

M A X I M S.

XIV.

There ought to be a certain Proportion between our Designs and Actions, if we would reap from them all the Advantage they might be productive of.

XV.

Our Actions are like Blank-rhimes, to which every one applies what Sense he pleases.

XVI.

We should often be ashamed of our best Actions, if the World saw *all* their Motives.

XVII.

To *praise* great Actions is in some sort to *share* them.

A D V I C E.

XVIII.

We are of nothing so liberal as of Advice.

XIX.

XIX.

Nothing is less sincere than the Manner of asking, and giving Advice. He who asks it, seems to have a respectful Deference for the Opinion of his Friend; though he only aims at making him approve his own, and be responsible for his Conduct. And he who gives it, repays the Confidence reposed in him by a seemingly disinterested Zeal; though he seldom means any thing by the Advice he gives but his own Interest or Reputation.

Lord *Shaftsbury* in his Soliloquy says,
“ No one was ever the better for Advice ;
“ For that in general what we called
“ giving Advice, was properly taking an
“ occasion to shew our own Wisdom at
“ another's Expence ; and to receive
“ Advice, was little better than tamely
“ to afford another the occasion of raising
“ himself a Character from our De-
“ fects.”

XX,

XX.

There is near as much Ability requisite to know how to make use of good Advice, as to know how to act for one's self.

XXI.

We can give *Advice*, but we cannot give *Conduct*.

AFFECTATION.

XXII.

We are never made so ridiculous by the Qualities we *have*, as by those we *affect* to have.

XXIII.

We had better appear what we *are*, than *affect* to appear what we are not.

AFFLICTION.

XXIV.

Interest and Vanity are the usual Sources of Affliction, however specious may be the *Pretences*.

XXV.

XXV.

There are in Affliction several kinds of Hypocrisy. In one, under pretence of bewailing the Loss of a Person who was dear to us, we bewail *ourselves*. We regret the good Opinion the Deceased had of us; we weep over the Diminution of our Fortune, our Pleasure, our Credit. Thus have the Dead the Honour of Tears which stream only for the Living. This is a kind of Hypocrisy; because in this sort of Affliction we impose on ourselves. There is another Hypocrisy, which is less innocent, because it imposes on the World. This is the Affliction of such as aspire to the Glory of a great and *immortal* Sorrow. When Time, which consumes all Things, has worn out the Grief they really had, they still persist obstinately in their Tears, Lamentations, and Sighs. They assume a mournful Behaviour; and labour by all their Actions to demonstrate that their Affliction will not in the least abate till Death. This disagreeable, troublesome

some Vanity is common amongst ambitious Women. As their Sex bars all Paths to Glory, they endeavour to render themselves famous by the Ostentation of an inconsolable Affliction. Another Species of Tears there is, whose shallow Springs easily *overflow*, and *dry* easily. People cry to acquire the Reputation of being tender; they cry to be pitied; they cry to be cryed over; they even cry to avoid the Scandal of not crying.

XXVI.

We sometimes lose People whom we *regret* more than we *sorrow* for; and others whom we are *sorry* for, yet don't *regret*.

XXVII.

Most Women lament not the Death of their Lovers so much out of real Affection for them, as because they would appear worthy of Love.

A G E.

XXVIII.

Most People, at their Entrance on Age, shew in what manner their Minds and Bodies will decay.

Perhaps before ; perhaps to a skilful Observer the future Defects of a Man's Mind and Body may be visible from the time he is adult : As a good Mechanic from the accurate Inspection of a Machine, can predict where it will decay.

XXIX.

We arrive quite raw at the several Ages of Life ; and often want Experience, spite of Years.

Age does not necessarily confer Experience ; nor does even Precept ; nor any thing but an Intercourse and Acquaintance with Things. And we frequently see those who have wanted Opportunities to indulge their juvenile Passions

Passions at the proper Time, go preposterous Lengths therein in Old-age; with every Sympton of Youth but Ability.

AGREEABLENESS.

XXX.

We judge so superficially of Things, that common Words and Actions, spoke and done in an agreeable Manner, with some Knowledge of what passes in the World, often succeed beyond the greatest Ability.

XXXI.

We may say of Agreeableness, as distinct from Beauty, that it is a Symmetry whose Rules are unknown, and a secret Conformity of the Features to to one another, and to the Complexion, and Air of a Person.

AMBITION.

XXXII.

The Ambitious deceive themselves in proposing an *End* to their Ambition; that *End*, when attained, becomes a *Means*.

XXXIII.

When great Men suffer themselves to be subdued by the Length of their Misfortunes, they discover that the Strength of their Ambition, not of their Understanding, was what supported them; and that, baiting a little Vanity, Heroes are just like other Men.

XXXIV.

The greatest Ambition entirely conceals itself, when it finds what it aspired to is unattainable.

XXXV.

XXXV.

When seems Generosity is often but a disguised Ambition, which overlooks little Interests, in order to gratify great ones.

XXXVI.

Moderation must not claim the Merit of combating and conquering Ambition; for they can never be in the same Subject. Moderation is the Languor and Sloth of the Soul, as on the contrary Ambition is its Activity and Ardor.

XXXVII.

We pass often from Love to Ambition; but we seldom return from Ambition to Love,

APPLICATION

XXXVIII.

Those who apply themselves too much to little Things, commonly become incapable of great ones.

XXXIX.

Few things are impracticable in themselves, and 'tis for want of Application, rather than of Means, that Men fail of Success.

APPEARANCE.

XL.

In every Profession every one affects to appear what he would willingly be thought: So that we may say, that the World is composed of nothing but Appearances.

A V A-

A V A R I C E.

XLI.

Misers mistake Gold for their Good ;
whereas 'tis only a Means of attaining
it.

That there is such an Irrational Avarice
as confines itself to the mere Satisfaction
arising from heaping up, looking at, and
touching Gold and Silver ; without any
regard to their Use ; every Age furnishes
us with too many Examples to doubt.

“ Desire of Riches (says Mr. *Hobbes* in
“ his *Leviathan*) is Covetousness : A
“ Name used always in Signification of
“ Blame ; because Men contending for
“ them, are displeased with one another
“ attaining them ; tho’ the Desire in itself
“ be to be blamed or allowed, according
“ to the Means by which these Riches
“ are sought. Ambition, which is a De-
“ sire of Office or Precedence, is a Name
C 3 “ used

“ used also in the worst Sense for the
 “ Reason before-mentioned.”

XLII.

Avarice is more opposite to Economy than Liberality.

XLIII.

Extreme Avarice almost always makes Mistakes. There is no Passion that oftener misses its Aim; nor on which the Present has so much Influence, in prejudice of the Future.

XLIV.

Avarice often produces contrary Effects. There are many People who sacrifice their whole Fortunes to dubious and distant Expectations; and there are others who condemn great future, for little present, Advantages.

BENE-

BENEFITS.

XLV.

We like better to see those on whom we *confer* Benefits, than those from whom we *receive* them.

Men are not only apt to forget Benefits and Injuries ; but even to hate those who have obliged them, and to cease to hate those who have injured them. The very Attention to requite Kindnesses, and revenge Wrongs, seems an insupportable Slavery.

Hate those who have obliged them.]
 “ To have received from one greater Benefits than there is Hope to requite,
 “ disposeth to counterfeit Love, but really to secret Hatred ; and puts a Man
 “ into the Estate of a desperate Debtor,
 “ that in declining the Sight of his Creditor,
 “ tacitly wisheth him there where he might never see him more. For
 “ Bene-

“ Benefits oblige, and Obligation is
 “ Thralldom, and unrequitable Obliga-
 “ tions perpetual Thralldom; which is
 “ hateful.” *Leviathan*, p. 48.

XLVII.

Every body almost takes pleasure in
 returning small Obligations, many Peo-
 ple acknowledge moderate ones; but
 there is scarce any one who does not re-
 pay great ones with Ingratitude.

BUSINESS.

XLVIII.

The Rust of Business is sometimes
 polished off in a Camp, but never in
 a Court.

CIVILITY.

XLIX.

Civility is a Desire to receive Civili-
 ties, and to be accounted well-bred.

C L E-

CLEMENCY.

L.

The Clemency of Princes is often but a Piece of Policy to gain the Affections of their Subjects.

“ Novum imperium Inchoantibus
“ utilis Clementiæ fama.” *Tac. A. 4.*
In the Beginning of a Reign the Reputation of Clemency is serviceable.
Houffaye.

LI.

That Clemency we make a Virtue of, proceeds sometimes from Vanity, sometimes from Indolence, often from Fear, and almost always from a Mixture of all three.

Clemency proceeds sometimes from Vanity.] Like that of *Tiberius* towards *Silanus* and *Geminus*. *Tac. A. 3. 4.*
“ Patientiam libertatis alienæ ostentans.”
Tac. A. 6. Making an Ostentation of
his

his Patience with regard to the Liberties that were taken with him. *Houffaye.*

Sometimes from Indolence.] “ Ob-
“ livione magis quam Clementia.”
Tac. A. 6. Rather thro’ Forgetfulness
than Clemency. *Houffaye.*

Often from Fear.] “ Julius Civilis
“ periculo exemptus, præpotens inter
“ Batavos, ne supplicio ejus ferox gens
“ alienaretur.” *Tac. H. 1.* *Julius*
Civilis, who had great Authority among
the *Batavi*, was saved; for fear his Pu-
nishment should irritate that warlike
People, *Houffaye.*

CONDUCT.

LII.

That Conduct often seems ridiculous,
the secret Reasons of which are wise and
solid,

That

That of *L. Junius Brutus*, for Example.

LIII.

A Man often imagines he acts, when he is acted upon; and while his Mind aims at one thing, his Heart insensibly gravitates towards another.

CONFIDENCE.

LIV.

Confidence has a greater Share in Conversation than Wit.

LV.

The Desire to be pity'd, or admired, is most commonly the true Reason of our Confidence.

LVI

Nothing flatters our Pride more than the

the Confidence of the Great; because we look on it as the Effect of our Merit: Not reflecting that it proceeds most frequently from their Vanity, or Inability to keep a Secret. So that Confidence is sometimes, as it were, the Relief of the Mind, which wants to ease itself of an oppressive Load.

Confidence is the Relief of the Mind.] This Irretention of a Secret has been strongly and ingeniously satirized by the anelent Mythologists in the Story of *Midas's* Barber.

CONSTANCY.

LVII.

The Constancy of the Wise is only the Art of keeping their Perturbations to themselves.

LVIII.

We bear, all of us, the Misfortunes
of

of other People with heroic Constancy.

LIX.

Those who are executed affect sometimes a Constancy, and Contempt of Death, which is in fact nothing more than Fear to look on it. So that this Constancy may be said to be to their Minds, what the Fillet is to their Eyes.

LX.

Constancy in Love is a constant Inconstancy; that attaches us successively to all the good Qualities of the Person beloved; giving sometimes the Preference to one, sometimes to another. So that this Constancy is only Inconstancy confined to one Object.

LXI.

In Love there are two Sorts of Constancy: One arises from our continually finding in the beloved Person fresh Motives

D

to

to love ; and the other proceeds from our
it a Point of Honour to be constant.

I.XII.

In Misfortunes we often mistake De-
jection for Constancy ; and we bear
them without daring to look on them ;
as Cowards suffer themselves to be killed,
without Resistance.

CONTEMPT.

LXIII.

We sometimes condemn the present
by praising the past ; and shew our
Contempt of what now is, by our Es-
teem for what is no more.

We condemn the present by praising
the past.] This is the common Track
of Satirists. “ Credo Pudicitiam Satur-
no rege moratam in terris,” says *Juvenal*.
I believe there was such a thing on the
Earth as Chastity in *Saturn's* Reign.
And 'tis no inconsiderable Effort of poe-
tical

tical Faith. To believe Things have always been as they are, seems reasonable enough. But to believe, because Things are *thus* now, they therefore were oppositely different formerly, approaches me-thinks to a Credo quia impossibile.

LXIV.

None but such as are contemptible are apprehensive of Contempt.

CONVERSATION.

LXV.

One Reason why we meet with so few People who are reasonable and agreeable in Conversation is, that there is scarce any one who don't think more of what he has to say, than of answering exactly what is said to him. Even those who have the most Address and Complaisance, think they do enough if they only seem attentive; at the same time that one may

perceive in their Eyes and Minds a Distraction as to what is addressed to them, and an Impatience to return to what they were saying: Not reflecting that to be thus studious of pleasing themselves is but a bad way to please or convince others; and that to hear patiently, and answer precisely, are the greatest Perfections of Conversation.

COPIES.

LXVI.

The only good Copies are those that point out the Ridicule of bad Originals.

COQUETRY.

LXVII.

'Tis a Sort of Coquetry to boast that we never coquet.

LXVIII.

LXVIII.

All Women are Coquets: tho' all Women don't practise Coquetry; because some are restrained by Fear, or Reason.

LXIX.

Women are not aware of the Extent of their Coquetry.

LXX.

Women find it more difficult to get the better of their Coquetry, than of their Love.

LXXI.

The greatest Miracle of Love is the Reformation of a Coquet.

LXXII.

We are always afraid of appearing
D. 3 before

before the Person we love when we have been coqueting elsewhere.

Coquets are those who studiously excite the Passions of Love; tho' they mean nothing less than to gratify it. The Male Coquets are near as numerous as the Female.

LXXIII.

Coquets take a Pride in appearing jealous of their Lovers, in order to conceal their being envious of other Women.

CRIMES.

LXXIV.

There are Crimes which become innocent, and even glorious, thro' their Splendor, Number, and Excess: Hence it is, that public Theft is called Address; and to seize on Provinces unjustly, to make Conquests.

“ Id

“ Id in summa fortuna Æquius quod
 “ Validius ; sua retinere Privatæ domus,
 “ de alienis certare Regiam laudem.”

Tac. A. 15. Power is the Justice of Sovereigns : 'Tis for private Persons to preserve their own, but for Princes to seize what belongs to others. *Houffaye.*

“ Auferre, trucidare, rapere, falsis
 “ nominibus Imperium ; atque ubi Soli-
 “ tudinem faciunt, Pacem appellant.”

Tac. in Agric. To ravage, plunder, and murder, is with them to reign ; and to desolate a Country, to pacify it. *Houffaye.*

LXXV.

We easily forget Crimes that are known to none but ourselves.

“ Innocentem quisque se dicit respi-
 “ ciens testem, non conscientiam.” *Sen. ep. 3.* Most People look on themselves as innocent of Crimes, of which they can't be convicted. *Houffaye.*

Agree-

Agreeable hereto is our Law Maxim,
Nemo tenetur seipsum accusare ; no Man
is legally compellable to accuse himself.

LXXVI.

There are People of whom we can
never believe any Ill till we see it: But
there are none in whom we ought to be
surprized to see it.

LXXVII.

Those who are incapable of great
Crimes don't readily suspect others of
them.

CUNNING.

LXXVIII.

The greatest of all Cunning is to
counterfeit well the giving into the
Snarcs laid for us ; for Men are never so
easily deceived as while they are endea-
vouring to deceive others.

“ Solum

“ Solum Infidiarum Remedium est, si
 “ non intelligantur.” *Tac. A. 14.* The
 best Defence against a secret Enemy, is
 to make believe you are not aware of his
 Snares. *Houffaye.*

LXXIX.

Those who have most Cunning affect
 all their Lives to condemn Cunning;
 that they make use of it on some great
 Occasion, and to some great End.

LXXX.

The common Practice of Cunning is
 a Sign of a small Genius; and it almost
 always happens that those who use it to
 cover themselves in one Place, lay them-
 selves open in another.

LXXXI.

Cunning and Treachery proceed from
 Want of Capacity.

LXXXII.

LXXXII.

The sure Way to be cheated is to fancy ourselves more cunning than others.

LXXXIII.

The Reason we are so angry with such as trick us is, because they think they have more Wit than we.

LXXXIV.

A Man may be more cunning than another, but not more cunning than all others.

LXXXV.

Those who are deceived by our Cunning don't appear near so ridiculous to us, as we seem to ourselves, when deceived by the Cunning of others.

CURIO-

CURIOSITY.

LXXXVI.

There are two Kinds of Curiosity: One arises from Interest, which makes us desirous to learn what may be useful to us; and the other from Pride, which makes us desire to know what others are ignorant of.

“ Curiosity, says *Hobbes*, is a Desire to
 “ know why and how; such as is in no
 “ living Creature but Man: So that
 “ Man is distinguished, not only by his
 “ Reason, but also by this singular Pas-
 “ sion, from other Animals; in whom
 “ the Appetite of Food, and other Plea-
 “ sures of Sense, by Predominance, take
 “ away the Care of knowing Causes;
 “ which is a Lust of the Mind, that by
 “ a Perseverance of Delight in the con-
 “ tinual and indefatigable Generation
 “ of Knowledge, exceedeth the short
 “ Vhe-

“Vehemence of any carnal Pleasure,”
Leviath. p. 26.

DEATH.

LXXXVII.

Few People are well acquainted with Death. 'Tis generally submitted to thro' Stupidity and Custom, not Resolution; and most Men die merely because they can't help it.

LXXXVIII.

Death, and the Sun, can't be looked at steadily.

LXXXIX.

After having spoke of the Falsity of seeming Virtues, 'tis proper to say something about the Falsity of the Contempt of Death: I mean that Contempt of Death which the Heathens boasted to derive from their natural Strength, unsupported by the Hopes of a better Life.
There

There is a wide Difference between suffering Death courageously, and contemning it: The one is common enough; but the other, I believe, never sincere. Every thing nevertheless that can persuade us that Death is no Evil has been wrote; and some of the weakest, as well as the greatest of Men have given numerous, celebrated, Examples in Confirmation of this Tenet. Yet I doubt whether any Person of good Sense ever believed it; and the Pains we are at to persuade ourselves and others of it, plainly evince that 'tis no easy Task. A Man may for many Reasons be disgusted with Life; but he can have no Reason for contemning Death. Even Suicides esteem it no slight Matter, and are as much startled at it, and decline it as much as other People, when it comes in any other Shape than that they have chose. The remarkable Inequality in the Courage of many valiant Men proceeds from Death's appearing differently to their Imaginations,

E

and

and seeming more instant at one Time than another. By this Means it happens, that after having contemned what they did not know, they are at last afraid of what they do. We must avoid considering it in all its Circumstances, if we would not think Death the greatest of all Ills. The Wisest and Bravest are those who take the handsomest Pretences for not considering it at all : For every one that views it in its proper Light will find it a terrible Thing. The Necessity of Dying made the whole of philosophic Fortitude. The Philosophers thought it best to go decently there, where they could not avoid going; and, being unable to make themselves immortal, they did all they could to immortalize their Reputations; and save what they might out of the general Wreck. To be able to put a good face on the Matter, let us by no Means discover to ourselves all we think about it; and trust rather to our Constitutions, than to those vain Reasonings which make us believe we can approach Death with

with Indifference. The Glory of dying resolutely, the Hopes of being regretted, the Desire of leaving a fair Reputation, the Assurance of being delivered from the Miseries of Life, and freed from the Caprice of Fortune, are alleviating Reflections not to be rejected. But we must by no means imagine them infallible. They serve indeed to embolden us, just as in War a poor Hedge emboldens the Soldiers to approach a Place whence they are fired on, while at a Distance they imagine it may shelter them; but when they come up, they experience it to be but a poor Defence. We flatter ourselves too much in fancying that Death will appear when near, what we judged it when distant; and that our Opinions, which are Weakness itself, will be firm enough not to give way on the severest of all Trials. We must be also but ill acquainted with the Effects of Self-love, to imagine *That* will permit us to think lightly of an Action which must necessarily be its Destruction.

struction. And Reason, from whom we expect such mighty Assistance, is not able to persuade us on this Occasion what we wish. 'Tis she on the contrary who generally betrays us; and instead of inspiring a Contempt of Death, helps only to discover its Horrors. Indeed all she can do for us is to advise us to avert our Eyes, and fix them on some other Object. *Cato* and *Brutus* chose noble ones. A Footman some time since amused himself with dancing upon the Scaffold he was going to be broke on. Thus different Motives sometimes produce the same Effect. And so true it is, that, whatever Disproportion there may be between Great Men and the Vulgar, we often see them meet Death with the same Countenance; but there is always this Difference, that the Contempt of Death shewn by Heroes is owing to their Love of Glory, which hides it from their Sight; and in common People it proceeds merely from their want of Sensibility, which prevents

vents their being aware of the Greatness of the Evil, and leaves them at Liberty to think of something else.

After having spoke, &c.] This was the concluding Article of the first Editions. The Contempt of Death has been always very justly accounted a Virtue of the first Class. *Virgil* makes it (as it truly is) essential to the Character of a happy Man :

“ Quisque metus omnes, & inexorabile
 “ Fatum,
 “ Subjecit pedibus, strepitumque Ache-
 “ rontis avari.”

He must be superior to every Fear ; even that of Death, and its Consequences. The Fear of Death is among Animals peculiar to Man ; and may perhaps be a necessary Instinct to counterbalance Reason, which might else too frequently prompt him to quit his Post : According to that noble Thought of *Lucan*,

E 3 “ Victurosque

“ Victurosque Dei celant, ut vivere
 “ durent,
 “ Felix esse mori.”

The Gods conceal from Men the Happiness of Death, that they may endure Life.

And tho' we find this Instinct operates sufficiently in Men, when under no immediate Pressure; yet we may also observe that it is surmountable by the Exertion of every Passion even in the weakest and most timid People: Of this the numberless Examples we continually have will not admit a Doubt. Nor is there wanting among the few philosophic Men who have been superior to Instinct, Instances of such as have given *the irrefutable Demonstration, the irrevocable Fact*, in Confirmation of their rational Fortitude, and sincere Contempt of the Bugbear Death; which without Passion's Aid, they have encountered with *unaverted Eyes, and undiverted Attention.* *Nerva's Death*
 is

is thus related by *Tacitus*. “ Cocceius
“ Nerva, continuus principis, omnis
“ divini humanique juris sciens, integro
“ statu, corpore inlæso, moriendi confi-
“ lium cepit. Quod ut Tiberio cogni-
“ tum; adfidere, causas requirere addere
“ preces; fateri postremo grave consci-
“ entię, grave famę suę, si proximus
“ amicorum, nullis moriendi rationibus,
“ vitam fugeret. Averſatus sermonem
“ Nerva, abstinentiam cibi conjunxit.”

A. 6. Cocceius Nerva, Tiberius's constant Companion, a Man well skilled in human and divine Laws, in high Favour, and in good Health, came to a Resolution to destroy himself. Which when the Emperor was informed of, he attended him, enquired into his Reasons, intreated him to desist; and even owned at last that 'twould lie on his Conscience, and be pernicious to his Fame, to have his best Friend make away with himself, without the least apparent Reason. But *Nerva* declined his Conversation; and starved himself.

DECEIT.

DECEIT.

XC.

We can't bear to be deceived by our Enemies, and betrayed by our Friends ; yet are often content to be so served by ourselves.

XCI.

'Tis as easy to deceive ourselves without our perceiving it, as 'tis difficult to deceive others without their perceiving it.

XCII.

A Resolution never to deceive, exposes a Man to be often deceived,

XCIII.

The Dulness of People is sometimes a sufficient Security against the Attack of an artful Man.

Bion

Bion used to say, 'Twas no easy Thing
to stick soft Cheese on a Hook. *Diogen.*
Laert.

XCIV.

He who imagines he can do without
the World, deceives himself much ; but
he who fancieth the World can't do with-
out him, is yet more mistaken.

XCV.

In Love the Deceit almost always
outstrips the Distrust.

XCVI.

We are sometimes less unhappy in
being deceived by those we love, than
in being undeceived.

And we may cry out, with *Horace's*
Madman,

——“ Pol me occidistis, amici,
“ Non

“ Non servastis, ait ; cui sic extorta vo-
 “ luptas.

“ Et demptus per vim mentis *gratissimus*
 “ error.

You have undone me, ill-judging
 Friends, in robbing me of such Pleasure,
 and in depriving me, against my Consent,
 of so delicious a Deception.

XCVII.

When our Friends have deceived us,
 we have a Right to be indifferent to their
 Professions of Friendship ; but we ought
 always to retain a Sensibility for their
 Misfortunes.

DECENCY.

XCVIII.

Decency is the least of all Laws, and
 the most observed.

DESIRE.

M A X I M S.



DESIRE.

XCIX.

"Tis much easier to *suppress* a first Desire, than to *satisfy* all those that follow it.

C.

Before we passionately desire a Thing, we should examine into the Happiness of its Possessor.

CI.

We should never passionately desire any Thing, if we were perfectly acquainted with the Objects of our Desire.

Sir *Thomas More* says, "The World
" is undone by looking at Things at a
" Distance."

DISGUISE.

DISGUISE.

CII.

If we took as much Pains to be what we ought, as we do to deceive others by disguising what we are; we might appear as we are, without being at the Trouble of any Disguise.

CIII.

We are so used to disguise ourselves to *others*, that at last we disguise ourselves even to *ourselves*.

CIV.

There are some disguised Falshoods, so like Truths, that 'twould be to judge ill not to be deceived by them.

DISTRUST.

CV.

Our Distrust justifies the Deceit of others.

“ Multi

“ Multi fallere docuerunt dum timent
 “ falli; & alii jus peccandi suspicando fe-
 “ cerunt.” *Senec. ep. 3.* Many Men
 provoke others to over-reach them by
 their excessive Suspicion; their extraor-
 dinary Distrust in some Sort justifying
 the Deceit. *Houffaye.*

CVI

That which commonly hinders us
 from shewing the Bottom of our Hearts
 to Friends, is not so much Distrust of
them, as Distrust of *ourselves*.

CVII.

Whatever Distrust we may have of
 People's Sincerity, we always believe
 they are more ingenuous with us than
 with any body else.

EASE.

CVIII.

If a Man don't find Ease in *himself*,
 'tis in vain to seek it *elsewhere*.

F

EDUCA-

EDUCATION.

CIX.

The common Education of young People is the instilling into them a second Self-love.

ELOQUENCE.

CX.

There is as much Eloquence in the Tone of Voice, in the Look, and in the Gesture of an Orator, as in the Choice of Words.

CXI.

True Eloquence consists in saying *all* that is proper, and nothing but what is proper.

EMPLOYMENT.

CXII.

'Tis easier to appear worthy of the
Employ-

Employments we have not, than of those we have.

CXIII.

We may appear great in an Employment below our Merit; but we often appear little in an Employment that is too great for us.

Tacitus says of *Galba*, that while he was a Subject, he seemed above his Condition; and had he never attained the Imperial Dignity, every body would have judged him deserving of it. "Major Privato vilis, dum privatus fuit; & "omnium consensu capax imperii, nisi "imperasset." *H. I. Houffaye.*

ENVY.

CXIV.

We love much better those who endeavour to imitate us, than those who

F a

nive

strive to equal us. For Imitation is a Sign of Esteem, but Competiton of Envy.

“ Non ita certandi cupidus, quam
 “ ~~propter~~ amorem,
 “ Quod te imitari aveo.”

Lucret.

I follow you, not as a Competitor,
 but as an admiring Imitator.

CXV.

We often glory in the most criminal Passions ; but Envy is a shameful Passion we never dare own.

CXVI.

Jealousy is in some sort rational and just ; since it only aims at the Preservation of a Good which belongs, or which we think belongs, to us : Whereas Envy is a Frenzy that cannot bear the Good of others.

CXVII

CXVII.

Our Approbation of those who are entering into the World is often owing to our secret Envy of those who are well settled in it.

CXVIII.

Pride, which excites so much Envy, helps us often also to moderate it.

CXIX.

Envy is more irreconcilable than Hatred.

CXX.

Envy is destroyed by true Friendship, and Coquetry by true Love.

CXXI.

Our Envy always outlives the Felicity of its Object.

CXXII.

There are still more People free from Interest, than from Envy.

EXAMPLE.

CXXIII.

Nothing is so catching as Example ; nor is there ever great Good or Ill done that don't produce its like. We imitate good Actions thro' Emulation ; and bad ones thro' the Malignity of our Nature, which Shame restrained, and Example emancipates.

FAMILIARITY.

CXXIV.

Familiarity is a Suspension of almost all the Laws of Civility ; which Libertinism has introduced into Society under the Notion of Ease.

FAVO-

FAVOURITES.

CXXV.

The Hatred of Favourites is nothing more than the Love of Favor. Our Indignation at not possessing it ourselves is soothed and mitigated by the Contempt we express for those who do, and we refuse them our Homage, because we are not able to deprive them of that which procures them the Homage of every one else.

FAULTS.

CXXVI.

We should not be much concerned about Faults we have the Courage to own.

CXXVII.

A great Genius will sincerely acknowledge

knowledge both his Defects and Perfections : For 'tis a Weakness not to own the Good or Ill that is in us.

CXXVIII.

If we had no Faults ourselves, we should not take such Pleasure in observing those of others.

CXXIX.

We are often more agreeable thro' our Faults, than thro' our good Qualities.

CXXX.

There are People who are disagreeable with great Merit ; and others who with great Faults are agreeable.

People are disagreeable with great Merit.] “ *Quædam Virtutes Odio sunt ; se-*
veritas obstinata, invictus adversum
gratiam animus.” *Tac. A. 15.* There
 are odious Virtues ; such as an inflexible
 Severity,

Severity, and an Integrity that admits of no Favour.

CXXXI.

We acknowledge our Faults, in order to repair by our Sincerity the Hurt they do us in the Opinion of others.

CXXXII.

Only great Men have great Faults.

CXXXIII.

Dishonest Men conceal their Faults from themselves, and others: Honest Men know them well, and confess them.

CXXXIV.

We confess small Faults to insinuate that we have no great ones.

CXXXV.

There are some Faults, which when well-

well-managed make a greater Figure than Virtue itself.

CXXXVI.

We have not Assurance enough to say in general, that we have no Faults, and our Enemies no good Qualities; but in Particulars we seem to think so.

CXXXVII.

We have no Faults but what are more excusable than the Means we use to conceal them.

CXXXVIII.

We boast of the Faults that are the Opposites to those we really have; thus, if we are irresolute we glory in our Obstinacy.

CXXXIX.

We easily excuse in our Friends the Faults that don't affect us.

CXL.

We endeavour to get Reputation by those Faults we won't amend.

CXLI.

It seems as if Men thought they had not Faults enow; for they increase their Number by certain affected Singularities; which are cultivated so carefully, that at last they become natural Defects, beyond their Power to reform.

FEAR.

CXLII.

Few Cowards know the Extent of their Fears.

FIDELITY.

CXLIII.

The Fidelity of most Men is but an
Art

Art of Self-love to procure Confidence.
 'Tis a Means to raise us above others, by
 making us the Depositories of momen-
 tous Concerns.

CXLIV.

'Tis more difficult to be faithful to a
 Mistress when on good Terms with her,
 than when on bad.

FLATTERY.

CXLV.

We should have but little Pleasure
 were we never to flatter ourselves.

CXLVI.

Did we not flatter ourselves, the Flat-
 tery of others could never hurt us.

“ Adulatione servilia fingeant, secu-
 “ ri de fragilitate credentis.” *Tac. A. 16.*
 People flatter us, because they can de-
 pend on our Credulity. *Houffaye.*

CXLVII.

CXLVII.

Flattery is a Sort of bad Money, to which our Vanity gives Currency.

CXLVIII.

Men sometimes think they hate Flattery, but they hate only the *Manner* of Flattering.

FOLLY.

CXLIX.

Folly attends us close thro' our whole Lives; and if any one seems wise, 'tis merely because his Follies are proportionate to his Age, and fortune.

CL.

He who lives without Folly is not so wise as he imagines.

CLI.

As we grow old we grow more foolish
and more wise.

CLII.

'Tis great Folly to be wise by ones
self.

CLIII.

Some Follies are catching as Con-
tagions.

CLIV.

Old Fools are greater Fools than
young ones.

CLV.

There are People fated to be Fools ;
who not only commit Follies by Choice,
but are even constrained to do so by For-
tune.

CLVI.

CLVI.

No Fools are so troublesome as those who have some Wit.

FORTUNE.

CLVII.

Whatever Difference may appear in Mens Fortunes, there is nevertheless a certain Compensation of Good and Ill that makes all equal.

“ Magnæ Fortunæ pericula.” *Tac. A.*
4. “ Ex mediocritate Fortunæ pauciora
“ pericula.” *Tac. A.* 14. A great Fortune runs great Risques; a moderate one is secure. *Houffaye.*

“ Multos qui confictari videantur
“ Beatos; ac plerosque quanquam mag-
“ nas per opes miserrimos.” *Tac. A.* 6.
Many who seem wretched are happy;
and many are miserable in the midst of
Riches. *Houffaye.*

CLVIII.

Fortune turns every thing to the Advantage of her Favorites.

"Aderat Fortuna etiam ubi artes de-
"fuissent." *Tac. H. 5.* Fortune often
helps out the Want of Ability. *Houffaye.*

CLIX.

The Happiness and Misery of Men
depend no less on their Temper than
Fortune.

"Thro' certain Humors, or Pass-
"ions, and from *Temper* merely, a Man
"may be completely miserable, let his
"outward Circumstances be ever so
"fortunate." *Shaftsbury's Character.*
vol. 2. p. 84.

CLX.

Fortune breaks us of many Faults,
which Reason cannot.

Pauperes

Pauperes Neceſſitas, Divites Satietaſ, in melius mutat. Neceſſity reforms the Poor, and Satiety the Rich. *Houſſaye.*

CLXI.

The Generality of People judge of Men by their Reputation, or Fortune.

“ *Studia militum in Cæcinnam inclinabant, vigore ætatis, proceritate corporis, & quodam inane Favore.*” *Tac. H. 2.* The Soldiers were well-affected to *Cæcinna*, becauſe he was in his Prime, tall and majeſtic, and much in vogue. *Houſſaye.*

LLXII.

To be great, we muſt know how to push our Fortunes to the utmoſt.

CLXIII.

Fortune ſhews our Virtues and Vices, as Light does Objects.

“ Ambigua de Vespasiano fama; forsque omnium ante se principum in melius mutatus est.” *Tac. H. 1. Vespasian's Reputation was ambiguous, and he was the first Emperor who altered for the better. Houffaye.*

“ Primus Antonius nequaquam pari innocentia post Cremonam (excisam) agebat; satisfactum bello ratus, seu felicitas in tali ingenio avaritiam, superbiam cæteraque occulta mala, patefecit.” *Tac. H. 3. Anthony, after the Destruction of Cremona, behaved no longer with Discretion and Moderation; whether that he considered the War as ended; or that Prosperity disclosed his Avarice, Ambition, and other hitherto concealed Vices. Houffaye.*

CLXIV.

Fortune never seems so blind to any as to those on whom she bestows no Favors.

CLXV.

CLXV.

We ought to be able to answer for our Fortune, to be able to answer for what we shall do.

CLXVI.

We should manage our Fortune as our Constitution; enjoy it when good, have Patience when 'tis bad, and never apply violent Remedies but in cases of Necessity.

CLXVII.

Fortune and Caprice govern the World.

FRIENDSHIP.

CLXVIII.

What is commonly called Friendship is only a Partnership; a reciprocal Regard for one another's Interests; and an Exchange

Exchange of good Offices; in a word 'tis a mere Traffic, wherein Self-love always proposes to be a Gainer.

CLXIX.

Tho' most of the Friendships of the World ill deserve the Name of Friendships; yet a Man may make use of them on Occasion, as of a Traffic whose Returns are uncertain, and in which 'tis usual to be cheated.

CLXX.

In the Adversity of our Friends, we always find something that don't *displease* us.

CLXXI.

The Reason we are so changeable in our Friendships is, that 'tis difficult to know the Qualities of the Heart, and easy to know those of the Head.

CLXXII.

CLXXII.

We cannot love any Thing but on our own Account; and we only follow our Taste and Inclination when we prefer our Friends to ourselves: And yet 'tis this Preference that alone constitutes true and perfect Friendship.

CLXXIII.

'Tis more dishonourable to distrust a Friend than to be deceived by him.

CLXXIV.

We often imagine we love Men in Power, when Interest is the true Reason of our Friendship for them: We espouse not their Party to do them good, but to receive Good at their Hands.

“ Fatebor et fuisse me Sejano amicum,
 “ et ut essem expetisse——Ut quisque
 “ Sejano intimus, ita ad Cæsaris amicitia-
 “ am validus.” *Tac. A. 5.* I own I was
Sejanus's Friend; and that I was very
 desirous

desirous to be so : For there was no other Road to Favor. *Houffaye.*

CLXXV.

Self-love magnifies, or diminishes, the good Qualities of our Friends, in Proportion to the Satisfaction we take in them ; and we judge of their Merit by the Terms they keep with us.

CLXXVI.

We sometimes complain of our Friends lightly, to justify our own Levity.

CLXXVII.

We are not much troubled at the Misfortunes of our Friends, when they give us an Opportunity of signaling our Affection for them.

CLXXVIII.

When we exaggerate the Love our Friends

Friends bear us, 'tis often less out of Gratitude, than the Desire of prejudicing People in favour of our Merit.

CLXXIX.

We always love those who *admire us*; but we don't always love those whom *we admire*.

CLXXX.

Rare as true Love is, 'tis less so than true Friendship.

CLXXXI.

The Reason why few Women give into Friendship is, that Friendship is insipid to those who have experienced Love.

“ Par la meme raison que le meilleur
 “ Vin paroît fade, quand on a goûté des
 “ liqueurs.” In the same Manner as
 Wine is insipid to Dram-Drinkers; says
l'Abbé de la Roche; who having profes-
 sedly

fedly undertook to comment on every Maxim of our Author, has nothing else worth transcribing.

CLXXXII.

In Friendship, as in Love, we are often happier thro' our Ignorance, than Knowledge.

CLXXXIII.

'Tis difficult to love those we don't esteem; but 'tis no less difficult to love those we esteem, much more than ourselves.

CLXXXIV.

We are nearer loving those that hate us, than those that love us more than we desire.

CLXXXV.

The greatest Effort of Friendship is not the discovering our Faults to a Friend;

Friend; 'tis the pointing out to him his own.

CLXXXVI.

The Charm of Novelty, and long Habit, opposite as they are, equally conceal from us the Faults of our Friends.

CLXXXVII.

The Generality of Friends put us out of conceit with Friendship, and the Generality of religious People make us out of conceit with Religion.

CLXXXVIII.

Nothing is more natural or more fallacious, than a Belief that we are beloved.

CLXXXIX.

Renewed Friendships require more Conduct than those that have never been broke.

H GALLAN-

GALLANTSY.

CXC.

There are Women who never had an Intrigue; but there are scarce any who never had but One.

CXCI.

Love is the smallest Part of Gallantry.

CXCII.

We seldom talk of a Woman's first Intrigue before she has had a second.

GLORY.

CXCIII.

The Glory of great Men ought always to be rated according to the Means used to acquire it.

CXCIV.

CXCIV.

We exalt the Reputation of some, to depress that of others; nor should we always extol so much the Prince of *Conde* and Marshal *Turenne*, had we not a mind to blame both.

“*Populus neminem sine Æmulo finit.*” *Tac. A. 14.* The Public gives to every great Man a Rival. *Houffaye.*

CLXCV.

'Tis as commendable to be proud with respect to ones self, as 'tis ridiculous to be so with respect to others.

Proud with respect to ones self,] One of *Pythagoras's* Precepts was, *παντα σεαυτον σεβειν*; above all things have a Reverence for yourself.

CXCVI.

We would not willingly lose our Lives, and yet we would fain acquire
H 2 Glory.

Glory. Hence it is that gallant Men use more Address and Wit to avoid Death, than Men learned in the Laws do to preserve their Estates.

GOODNESS.

CXCVII.

Nothing is more scarce than true Goodness, even those who imagine they possess it, have commonly nothing more than Complaisance, or Weakness.

CXCVIII.

'Tis very difficult to distinguish diffusive, general Goodness, from great Address.

CXCIX.

None deserve the Name of Good, who have not Spirit enough to be bad;
the

the Goodness of other People being ordinarily but Indolence, or Impotence.

“ Segnis, pavidus, & *Socordia Innocens.*” *Tac. H. 1.* Lazy, timorous, and good thro’ Stupidity. *Houffaye.*

Caprice is also, as Mr. *Pope* has observed, sometimes a Source of Goodness;

“ And made a Widow happy for a
“ Whim.”

CC.

A Fool has not Stuff enough to make a good Man.

CCI.

Only resolute People can be truly good-natured; such as commonly seem so are only weak; and are easily soured.

GOOD SENSE.

CCII.

Good Sense should be the Test of all Rules, both ancient and modern ; whatever is incompatible therewith is false.

GOVERN.

CCIII.

'Tis more difficult to prevent ones being governed, than to govern others.

Tacitus says of *Agricola*, that he governed his Family ; which many find a harder Task than to govern a Province.
 “ Domum suam coercuit ; quod plerif-
 “ que haud minus arduum est quam
 “ Provinciam regere.” *Houffaye*.

GREAT MEN.

CCIV.

“ Since great Men can neither bestow
 Health

Health of Body, nor Peace of Mind,
we certainly pay too dear for all else
they can.

GRAVITY.

CCV.

Gravity is a mysterious Carriage of
the Body, invented to cover the De-
fects of the Mind.

Lord *Shaftsbury* says, " that Gravity
" is of the very Essence of Imposture."
v. I. p. II.

GRACE.

CCVI.

A good Grace is to the Body what
good Sense is to the Mind.

GREEDINESS.

CCVII.

An able Man will regulate the Rank
of

of his Interests, and conduct them in proper Order. Our Greediness often hurts us; by making us prosecute so many things at once, that by too earnestly desiring the less considerable we miss of the more important.

GRATITUDE.

CCVIII.

'Tis with Gratitude as with Honesty among Traders; it helps to carry on Business; and we pay, not because we ought, but to find the easier Credit another Time.

CCIX.

Not all who discharge their Debts of Gratitude should flatter themselves that they are grateful.

CCX.

The Reason of the Misreckoning in
the

the expected Returns of Gratitude, is, that the Pride of the Giver and Receiver can never agree about the Value of the Obligation.

CCXI.

There is a certain warm Gratitude which not only acquits us of Favors received; but even, while we do but repay our Friends what we owed them, makes them our Debtors.

“ a grateful Mind

“ By owing, owes not; but still pays:

“ at once

“ Indebted and discharged.”

Milton. Par. last.

CCXII.

The Gratitude of most Men is only a secret Desire to receive greater Favors.

HAPPI-

HAPPINESS.

CCXIII.

None are so happy, or unhappy, as they imagine.

CCXIV.

We take less Pains to *be* happy, than to *appear* so.

CCXV.

Happiness is in the Taste, not in the Thing; and we are made happy by possessing what we love, not what others think lovely.

Horace speaks thus of luxurious eating :

“ Non in care nidore voluptas
 “ Summa, sed in te ipso est : tu Pul-
 “ mentaria quare
 “ Sudando.” *Sat. 2. l. 2.*

The Pleasure of eating lies not in
 what

what you eat, but in yourself: Therefore Exercise makes Delicacies.

HATRED.

CCXVI.

When our Hatred is too violent, it sinks us beneath those we hate.

Hatred.] *Tacitus* says, that Men hate those they injure: "Proprium humani ingenii est, odisse quem læseris." And the Italian Maxim is, "Chi offende non perdona mai;" Those who injure you, never forgive you. *Hemphrey.*

HEART.

CCXVII.

Every body speaks well of his Heart, but nobody dares speak well of his Head.

CCXVIII.

CCXVIII.

The Head is always the Bubble of the Heart.

Bouhours, in his *Art de Penſer*, writes,
 “ Pluſieurs diroient en periode quarrée,
 “ que quelques reflexions que fuſſe l’
 “ Eſprit, & quelque reſolutions qu’il
 “ prenne pour corriger ſes travers, le
 “ premier ſentiment du Cœur renverſe
 “ tous ſes projets. Mais il n’ appartient
 “ qu’ a M. de la Rochefoucault de dire
 “ tout en un mot, que l’ Eſprit eſt tou-
 “ jours la Dupe du Cœur.” Many
 could have ſaid in a round Perſed, that
 whatever Reflections the Mind may
 make, and whatever Reſolutions it may
 take to reform its Irregularities, the firſt
 Motion of the Heart overturns all its Pro-
 jects. But the Duke *de la Rochefoucault*
 alone can ſay all this in a Word, “ the
 “ Head is always the Dupe of the Heart.”

CCXIX.

Those who are well acquainted with
 their

their Head, are not always so with their Heart.

CCXX.

The Head can't long act the Part of the Heart.

CCXXI.

The Imagination can't invent so many Contrarities as are naturally in the Heart of Man.

HEROES.

CCXXII.

Whatever great Advantages Nature can give, she can't without Fortune's Concurrence make Heroes.

CCXXIII.

There are Heroes in Ill, as well as in Good.

Tacitus of Petronius: “ Ut alios in-
 “ dustria, ita hunc Ignavia, protulerat
 “ ad famam; habebaturque non ganeo
 “ & profligator, sed erudito luxu.” *A.*
 16. Others acquire Fame by Industry;
 he got it by Effeminacy; yet he was not
 accounted a Debauchee or Spendthrift,
 but a Man of Taste in Pleasure. *Houffaye.*

HONOUR.

CCXXIV.

Acquired Honour is Surety for more.

HOPE.

CCXXV.

Hope, deceitful as it is, carries us
 thro' Life agreeably enough.

It does more; it extends its Influence
 beyond the Grave; and helps to recon-
 cile us to the Stroke of Death.

“ Hope

" Hope travels thro', nor quits us
" when we die."

Pope.

HUMOUR.

CCXXVI.

Our Caprice is still more extravagant
than *that* of Fortune.

CCXXVII.

Our Fancy sets the Value on all we
receive from Fortune.

CCXXVIII.

Our Humour has more Faults than
our Understanding.

CCXXIX.

We may say of Mens Tempers, as of
most Buildings, that they have several
Faces; of which some are agreeable,
some disagreeable.

CCXXX.

The Humours of the Body have a regular, stated, Course; which insensibly influences the Will: They circulate together, and successively exercise a secret Power over us; so as to have a considerable Share in all our Actions, tho' we don't perceive it.

CCXXXI.

Madmen and Fools see every thing thro' the Medium of Humour.

CCXXXII.

The Calm, or Disquiet, of our Temper depends not so much on Affairs of Moment; as on an agreeable, or disagreeable Disposition of the Trifles that daily occur.

H Y

HYPOCRISY.

CCXXXIII.

Hypocrisy is the Homage of Vice to Virtue.

JEALOUSY.

CCXXXIV.

'Tis sometimes agreeable to a Man to have a jealous Wife; for she is always talking of what pleases him.

CCXXXV.

Only such Persons as avoid giving Jealousy are deserving of it.

CCXXXVI.

Jealousy is always born with Love; but don't always die with it.

CCXXXVII.

Jealousy is maintained by Doubt;

and either becomes Madness, or ceases,
as soon as we come at Certainty.

CCXXXVIII.

In Jealousy there is more Self-love
than Love.

Witness *Rhadamistus*, who threw his
beloved Wife into a River; (“ timore
“ æger ne quis relicta potiretur.” *Tac.*
A. 12.) that she might not fall into the
Hands of some other Man. *Houffaye.*

CCXXXIX.

There is a Species of Love whose
Excess prevents Jealousy.

CCXL.

Jealousy is the greatest of Evils, and
the least pitied by those who occasion
it.

ILLS.

CCXLI.

Philosophy easily triumphs over past and future Ills; but the *present* triumphs over her.

CCXLII.

The Good we have received from a Man should make us bear with the Ill he does us.

CCXLIII.

'Tis not so dangerous to do Ill to most Men as to do them too much Good.

“ Beneficia eo usque læta sunt, dum
“ videntur *Exsolvi Possè*; ubi multum
“ antevenère, pro Gratia Odium red-
“ ditur.” *Tac. A. 4.* When Benefits
are such as can never be repaid, the Bene-
factor is usually hated, instead of thank-
ed. *Houffaye.*

CCXLIV.

CCXLIV.

A Readiness to believe Ill without Examination is the Effect of Pride and Laziness. We are willing to find People guilty, and unwilling to be at the Trouble of examining into the Accusation.

CCXLV.

Our Weakness often gets the better of those Ills which our Reason could not.

INCONSTANCY.

CCXLVI.

There is an Inconstancy that proceeds from the Levity, or Weakness, of the Mind ; which makes it give into every body's Opinions : And there is another Inconstancy, that is more excusable, which arises from Satiety of Things.

INGRA-

INGRATITUDE.

CCXLVII.

An extraordinary Haste to discharge an Obligation is a Sort of Ingratitude.

CCXLVIII.

There are some ungrateful People who are less to be blamed for their Ingratitude than their Benefactors.

CCXLIX.

We seldom find People ungrateful as long as we are in a Condition to serve them.

CCL.

'Tis no great Misfortune to oblige ungrateful People; but 'tis an insupportable one to be forced to be under an Obligation to a Scoundrel.

IN-

INFIDELITY.

CCLI.

Women in Love sooner forgive great Indiscretions than small Infidelities.

CCLII.

Men find it more difficult to overlook the least Infidelity to themselves, than the greatest to others.

INNOCENCE.

CCLIII.

Innocence don't find near so much Protection as Guilt.

INTEREST.

CCLIV.

Interest speaks all Languages, and
acts

acts all Parts, even that of the *disinterested* Person.

CCLV.

Interest, which blinds some People, enlightens others.

CCLVI.

The Name of Virtue is as serviceable to Interest as Vice.

CCLVII.

Interest sets at work all the Virtues and Vices.

CCLVIII.

Good-nature, that Boaster of its great Sensibility, is often stifled by the smallest Interest.

CCLIX.

We condemn Vice, and extol Virtue, merely through Interest.

CCLX.

CCLX.

'Tis only in little Interests that we usually venture to disbelieve Appearances.

INTREPIDITY.

CCLXI.

Intrepidity is an extraordinary Strength of the Soul, that renders it superior to the Trouble, Disorder, and Emotion, which the Appearance of great Danger might excite. And 'tis by this Quality that Heroes maintain their Tranquillity, and preserve the free Use of their Reason, in the most surprizing and dreadful Accidents.

JUDGMENT.

CCLXII.

Every body complains of his Memory, but nobody of his Judgment.

J u s -

JUSTICE.

CCLXIII.

The Love of Justice is in most Men
only the Fear of suffering by Injustice.

KNOWLEDGE.

CCLXIV.

To know Things well, we should
know them in Detail, and as that is in
a manner infinite, our Knowledge is al-
ways superficial and imperfect.

LAZINESS.

CCLXV.

While Laziness, Timidity, and
Shame, keep us within the Bounds of
our Duty; our Virtue often runs away
with the Honour.

“Metus temporum obtentui, ut quod
“Segnitia erat Sapientia vocaretur.”

K

Tac.

Tac. H. 1. There are Times wherein Timidity passes for Wisdom. "Gnarus
 "sub Nerone temporum quibus Inertia
 "pro Sapientia fuit." Under *Nero*
 'twas Wisdom to be inactive. *Houffaye.*

CCLXVI.

'Tis a Mistake to imagine that only the violent Passions, such as Ambition and Love, can triumph over the rest. Laziness, languid as it is, often masters them all; she indeed influences all our Designs and Actions, and insensibly consumes and destroys both the Passions and the Virtues.

CCLXVII.

We have more Laziness in our Minds than in our Bodies.

LIBERALITY.

CCLXVIII.

What is called Liberty is seldom
 more

more than the Vanity of Giving; of which we are fonder than of what we give.

LOVE.

CCLXIX.

'Tis hard to define Love : However we may say of it, that in the Soul 'tis a Desire to reign ; in Minds 'tis a Sympathy, and in Bodies 'tis only a secret Inclination to enjoy what we love after many Difficulties.

This is surely but a dark, confused Account of Love ; and hardly will any one cry out, after having read it, Nunc scio quid sit amor. Mr. *Hobbes* has much better defined it, in much fewer Words ; “ It is, says he, the Love of one singularly, with Desire to be singularly beloved. And the same with Fear that “ the Love is not mutual, is Jealousy.” *Leviath.*

CCLXX.

No Disguise can long *conceal* Love
where it is, nor *feign* it where it is
not.

CCLXXI.

As 'tis not in our Power to love, or
to let it alone; a Lover has no Right to
complain of his Mistress's Inconstancy,
nor she of her Lover's Levity.

CCLXXII.

To Judge of Love by most of its Ef-
fects, one would think it more like
Hatred than Kindness.

“ Quod petiere premunt arctè, faciunt-
“ que dolorem

“ Corporis, et dentes illidunt sæpe la-
“ bellis.”

Lucret. l. 4.

What they desired, they hurt; and
'midst the Bliss

Raise

Raise Pain ; when often with a furious
Kiss

They wound the balmy Lip.—

Greech.

CCLXXIII.

There are few People but what are
ashamed of Amours when the Fit is
over.

CCLXXIV.

There is only one Sort of Love, but
there are a thousand different Copies of
it.

CCLXXV.

Love, like Fire, can't subsist with-
out continual Motion ; and ceases to
exist, as soon as it ceases to hope or
fear.

CCLXXVI.

Love lends his Name to many a Cor-
K 3 response

respondence wherein he is no more concerned than the Doge in what is done at *Venice*.

CCLXXVII.

The more one loves a Mistress, the readier one is to hate her.

CCLXXVIII.

The least Fault of a Woman who has abandoned herself to Love, is to love.

“ Vires ad unum quodque maleficium
 “ singulæ cupiditates impellunt; mu-
 “ lieres autem ad omnia maleficia cupi-
 “ ditas una ducit.” *Cic. l. 4. de Art. Rhet.* Single Vices makes Men commit single Crimes; but *one* Vice makes Women guilty of all. And the Reason of it is, the general Contempt and Ill-usage that Custom has made the Consequences of the Forfeiture of female Virtue. For Women, finding themselves irrecoverably

bly undone by such a Slip, and treated as if nothing could be added to their Guilt; stick afterwards at no Crime, because they know they are thought capable of all.

CCXXIX.

There are People who would never have been in love, if they had never heard talk of Love.

CCLXXX.

The Pleasure of Love is Loving, and we are much happier in the Passion we feel, than in what we excite.

CCLXXXI.

'Tis easier to fall in love, than to get rid of it.

CCLXXXII.

Novelty is to Love what the Bloom
is

is to the Fruit; it gives it a Lustre which is easily effaced, and never returns.

CCLXXXIII.

'Tis impossible to love a second Time those we have really ceased to love.

CCLXXXIV.

We forgive as long as we love.

CCLXXXV.

In Love we often doubt of what we most believe.

CCLXXXVI.

If a Man thinks he loves his Mistress for her Sake, he is much mistaken.

CCLXXXVII.

Young Women who would not appear Coquets, and old Men who would not be ridiculous, should never speak of
Love

Love as of a thing that anywise concerned them.

CCLXXXVIII.

A Woman keeps her first Lover long, when she don't take a second.

CCLXXXIX.

In Love they who are *first* cured are *best* cured.

CCXC.

All the Passions make us commit Faults, but Love makes us guilty of the most ridiculous ones.

CCXCI.

In the Old-Age of Love, as in that of Life, we continue to live to Pain, tho' we cease to live to Pleasure,

CCXCII.

There are many Cures for Love, but none of them are infallible.

CCXCIII.

CCXCIII.

Love, all-agreeable as he is, pleases yet more by the Manner he shows himself, than by himself.

CCXCIV.

Lovers don't see their Mistress's Faults till their Enchantment is over.

MAGNANIMITY.

CCXCV

Magnanimity contemns all, to obtain all.

CCXCVI.

Magnanimity is sufficiently defined by its Name; yet we may say of it, that 'tis the Good-sense of Pride, and the noblest Way of acquiring Applause.

M A N.

MAN.

CCXCVII.

'Tis more necessary to study Men
than Books.

CCXCVIII.

Men, and Things, have their Point
of View: Some we should see near to
judge well of, of others we judge best
at a Distance.

CCXCIX.

The true honest Man is he who va-
lues himself on nothing.

CCC.

He must be a truly honest Man who
is willing to be always open to the In-
spection of honest Men.

CCCI.

208 M A X I M S.

CCCI.

A Man of Sense may love like a Madman, but never like a Fool.

Gay says, " in Love we are all Fools alike ;" and I think Experience justifies his Opinion.

MARRIAGE.

CCCII.

There are convenient Marriages, but no happy ones.

MEMORY.

CCCIII.

Why have we sufficient Memory to retain the minutest Circumstances of what has happened to us ; and yet not enough to remember how often we have related them to the same Person ?

MERIT,

MERIT.

CCCIV.

Those who think themselves Persons of Merit, take a Pride in being unlucky; in order to make themselves, and others, believe, that they are worthy to be the Butt of Fortune.

CCCV.

To undeceive a Person prejudiced in Favour of his Merit, is to do him the same bad Office as was done to the Madman at *Athens*, who fancied all the Vessels that came into the Port belonged to him.

Madman at *Athens*.] *Ælian* tells this Story, and calls him *Thrasyllus*.

Bad Office]

“ Que feroit-il, hélas, si quelque audacieux

“ Alloit pour son malheur lui desiller
L “ les

" les yeux ?
 " Qu'il maudiroit le jour ou son ame
 " insensée
 Perdit l' heureuse Erreur qui charmoit
 " sa pensée !"

Boileau, Sat. 4.

Should some officious Person open his Eyes, he would curse him for depriving him of so delightful an Illusion.

CCCVI.

'Tis a Sign of an extraordinary Merit to find those who most envy it forced to praise it.

" Ne militibus quidem Ingrata fuit
 " Celus salus, eandem Virtutem admiran-
 " tibus cui irascebantur." The Soldiery
 who were angry with *Celus*, yet wished
 him well on account of his Merit. *Tac.*
H. 2. Haussaye.

CCCVII.

CCCVII.

Nature gives Merit, and Fortune sets it to work.

CCCVIII.

There are People whose whole Merit consists in saying and doing foolish Things seasonably; and who would be good for nothing at all should they alter their Conduct.

CCCIX.

The Art of setting off moderate Qualifications steals Esteem; and often gives more Reputation than real Merit.

" Poppæus Sabinus, modicus originis,
 " Consulatum ac Triumphale decus ad-
 " eptus, maximisque Provinciis per vi-
 " ginti quatuor annos impositus, nullam
 " ob eximiam artem, sed quod *Par ne-*
 " *gotiis neque supra erat.*" Tac. A. 9.
 Poppæus Sabinus, of moderate Birth, ob-
 tained the Consulship, and the Honour of
 L 2 a Tri-

a Triumph; and governed for four and twenty Years the greatest Provinces; without any extraordinary Merit; being just capable of his Employments, and in no manner above them. *Houffaye.*

CCCX.

Our Merit procures us the Esteem of Men of Sense, and our Fortune that of the Public.

CCCXI.

The World oftner rewards the Appearance of Merit than Merit itself.

CCCXII.

Merit has its Season, as well as Fruit.

CCCXIII.

We should not judge of a Man's Merit by his great Qualities, but by the Use he makes of them.

CCCXIV.

CCCXIV.

Censorious as the World is, it oftner
shews Favour to false Merit, than it does
Injustice to true.

CCCXV.

There are few Women whose Merit
outlives their Beauty.

Few Platonic Lovers are fond of fe-
male Merit of the standing of threescore
Years.

MODERATION.

CCCXVI.

The Moderation of happy People is
owing to the Calm that their good For-
tune gives their Temper.

CCCXVII.

Moderation is the Dread of incurring
the Envy and Contempt which a station

such as are intoxicated by Prosperity:
 'Tis a vain Ostentation of the Strength
 of the Mind: And *that* of Men in an ex-
 alted Station, is the Desire of appearing
 superior to their Fortune.

The Dread of Envy.] “Tantum
 “Honorum atque Opum in me cumu-
 “lasti, ut nihil Felicitati meæ desit, nisi
 “Moderatio ejus. Cætera Invidiam au-
 “gent.” *Tac. A. 14.* You have so
 loaded me with Honors and Riches, that
 nothing can be wanting to my Prosperity,
 unless it be Moderation. Any thing
 more will but exalte Envy. *Hausfaye.*

CCCXVIII.

We make a Virtue of Moderation,
 in order to bound the Ambition of great
 Men; and to comfort moderate Geniuses
 for their slender Fortune, and slender
 Merit.

CCCXIX.

Moderation resembles Temperance,
 we

we would willingly eat, more but are afraid of doing ourselves Harm.

NEGOTIATION.

CCCXX.

The Reason we are often dissatisfied with those who negotiate our Affairs is, that they almost always sacrifice the Interest of their Friends to that of the Success of the Negotiation; which becomes their own Interest thro' the Honour they expect for bringing to a Conclusion what they undertook.

OBSTINACY.

CCCXXI.

Narrowness of Mind is the Cause of Obstinacy; and we don't easily believe beyond what we see.

Dryden has very justly coupled Obstinacy and Error.

“ Stiff

“ Stiff in Opinion, always in the
“ wrong.”

OLD-AGE.

CCCXXII.

Old-Age gives *good Advice*; being
no longer able to give *bad Example*.

Terence makes a young Fellow speak
thus of his old Father:

“ Perii! is mini, ubi adhibet plus pau-

“ lo, sua quæ narrat Facinora!

“ Nunc ait, periculum ex aliis facito

“ tibi, quod ex usu fiet;

“ Astutus!”——

Heautontim. Act. 1. Scen. ult.

My old Father gives me good Advice
when he is sober; but, when he is in Li-
quor lets me know he has been formerly
capable of giving a bad Example.

CCCXXII.

CCCXXIII.

Few People know how to be old.

CCCXXIV.

Old-Age is a Tyrant which forbids the Pleasures of Youth on Pain of Death.

OPPORTUNITY.

CCCXXV.

Opportunities make us known to ourselves and others.

CCCXXVI.

In Affairs of Importance we ought less to endeavour to make Opportunities, than to make use of such as offer.

CCCXXVII.

All our Qualities, both good and bad, are uncertain, dubious, and at the mercy of Opportunity.

PAS-

PASSIONS.

CCCXXVIII.

The Duration of our Passions is no more in our Power than the Duration of our Lives.

CCCXXIX.

Passion often makes a Fool of a Man of Sense, and sometimes a Man of Sense of a Fool.

CCCXXX.

The Passions are the only Orators that always succeed. They are, as it were, Nature's Art of Eloquence, fraught with infallible Rules. And the plainest-spoken Man with Passions's Aid persuades more than the most eloquent without it.

CCCXXXI.

There is in the Heart of Man a perpetual

petual Succession of Passions; so that the Destruction of one is almost always the Production of another.

CCCXXXII.

Passions often beget their Opposites; Avarice produces Prodigality, and Prodigality Avarice: Men are often constant thro' Weakness, and bold thro' Fear.

CCCXXXIII.

If we subdue our Passions, 'tis rather owing to their Weakness than our Strength.

CCCXXXVI.

So much Injustice and Self-Interest enter into the Composition of the Passions, that 'tis very dangerous to obey their Dictates; and we ought to be on our guard against them even when they seem most reasonable.

CCCXXXV.

CCCXXXV.

Notwithstanding the Care we take to conceal our Passions under Pretences of Religion and Honour, they still appear thro' the flimsy Veil.

CCCXXXVI.

Absence lessens small Passions, and increases great ones; as the Wind extinguishes Tapers, and kindles Fires.

CCCXXXVII.

We are by no means aware how much we are influenced by our Passions.

CCCXXXVIII.

Of all the violent Passions, Love best becomes a Woman.

That is, in the Judgment of *Men*.

CCCXXXIX.

CCCXXXIX.

In their first Passion Women love the
 Lover, in the rest the Man.

CCCXL.

While the Heart is still agitated by
 the Remains of a Passion, 'tis more sus-
 ceptible of a new one, than when en-
 tirely at rest.

CCCXLI.

'Those who are all their Lives under
 the Influence of strong Passions are
 happy; and miserable when cured of
 them.

'Those who would eradicate all Hopes
 and Fears out of the human Breast, as a
 Means of Happiness, are put ill-acquain-
 ted with the Œconomy of the Mind.
 The Inaction, and Apathy, that are the
 necessary Attendants on such a State,
 would be greater Evils than the most un-
 bounded Licence of the Passions.

M

PENE-

PENETRATION.

CCCXLII.

The great Fault of Penetration is not the falling short of, but the going beyond, its Mark.

CCCXLIII.

Penetration has an Air of Divination that pleases our Vanity more than any other Quality of the Mind.

PERSEVERANCE.

CCCXLIV.

Perseverance merits neither Blame nor Praise, as 'tis only the Duration of our Inclinations and Sentiments, which we can neither create nor extinguish.

PHILOSOPHERS.

CCCXLV.

The Contempt of Riches in the Philosophers

losophers was a concealed Desire of re-
venging on Fortune the Injustice done
their Merit, by despising the Good she
deny'd them. 'Twas a Secret to shel-
ter them from the Ignominy of Poverty:
'Twas a By-way to arrive at that Esteem
they could not procure by Wealth.

They could not procure by Wealth.]
According to *Aristippus's* Repartee to
Diogenes :

“ Si pranderet olus patienter, regibus

“ uti

“ Nollet Aristippus. Si sciret Regi-

“ bus uti,

“ Fastidiret olus qui me notat.”——

Horat. ep. 17. l. 1.

If *Aristippus* could be content with
Pulse, he would not haunt the Tables of
the Great. If *Diogenes* could keep great
Men company, he would not live on
Pulse.

PIETY.

CCCXLVI.

The Piety of Old-women is often only a decent Way of escaping the Disgrace and Ridicule attendant on decayed Beauty ; and an Endeavour to continue themselves on a respectable Footing in the World.

'Tis also an Employment for them : tho' Mr. *Pope* has assigned them another.

" See how the World its Veterans re-
wards :

" A Youth of Conquests, an *Old-age*
" *of Cards.*"

PITY.

CCCXLVII.

Pity is the Sense of our own Misfortunes in those of another Man : 'Tis a wise Foresight of the Disasters that may befall

befal us; which induces us to assist others, in order to engage them to return it on like Occasions: So that the Services we do the Unfortunate are in Reality so many anticipated Kindnesses to ourselves.

“ Grief for the Calamity of another is
 “ Pity; and ariseth from the Imagination
 “ that the like Calamity may befall him-
 “ self; and therefore is called also *Com-*
 “ *passion*, and in the Phrase of this pre-
 “ sent Time, a Fellow-Feeling: And
 “ therefore for Calamity arriving from
 “ great Wickedness the best Men have
 “ the least Pity, and for the same Cala-
 “ mity, those hate Pity, that think them-
 “ selves least obnoxious to the same.”

Hobbes Leviath. And that celebrated Sen-
 tence of *Terence*, “ Homo sum, Humani
 “ nihil alienum a me puto,” is indeed
 the same Opinion, more concisely, and
 mysteriously, expressed: I have a Fellow-
 feeling in all that may befall another Man.

P L E A S I N G.

CCCXLVIII.

He who is pleased with Nobody, is much more unhappy than he with whom Nobody is pleased.

P R O C E D U R E.

CCCXLIX.

'Tis difficult to determine whether a clear, sincere, and honest, Procedure be the Effect of Probity or Artifice.

P R I D E.

CCCL.

Pride always indemnifies itself; and takes care to be no Loser, even when it renounces Vanity.

CCCLI.

If we were not proud ourselves, we should

should not complain of the Pride of others.

CCCLII.

Pride is equal in all Men; and differs but in the Means, and Manner, of shewing itself.

CCCLIII

It seems as if Nature, who has so wisely adapted the Organs of our Bodies to our Happiness; had with the same View given us Pride to spare us the Grief of knowing our Imperfections.

“ And Pride bestow'd on all, a com-
“ mon Friend”.

Pope.

CCCLIV.

Pride is more concerned than Benevolence in our Remonstrances to Persons guilty of Faults; and we reprove them not so much with a Design to mend them,

them, as to make them believe that we ourselves are free from such Failings.

CCCLV.

Pride won't owe, and Self-love won't pay.

CCCLVI.

Our Pride is often increased by what we retrench from our other Faults.

CCCLVII.

The same Pride that makes us condemn the Faults we imagine ourselves exempt from, inclines us to despise the good Qualities we are not possessed of.

CCCLVIII.

There is often more Pride than Goodness in our Concern for the Misfortunes of our Enemies; 'tis to make them feel our Superiority that we shew our Compassion.

CCCLIX.

CCCLIX.

Pride has its Caprice, as well as other Passions; we are ashamed to own that we *are* jealous; yet value ourselves on *having been* so, and on being *susceptible* of it.

PROMISES.

CCCLX.

We promise according to our Hopes, and perform according to our Fears.

PROPERTIES.

CCCLXI.

Most Men, like Plants have secret Properties which Chance discovers.

PRUDENCE.

CCCLXII.

Prudence and Love are inconsistent;

as the last increases, the other decreases.

Ovid says the same of Dignity:

“ Non bene conveniunt, nec in una
 “ sede morantur,
 “ Majestas & Amor.”——

Love and Dignity are inconsistent.

CCCLXIII.

No Encomiums are thought too great for Prudence; yet it can't insure the least Event.

“ Nullum numen abest, si sit Prudentia.”——

Juvenal.

Prudence wants not the Assistance of Heaven.

PRAISE.

CCCLXIV.

The Shame that arises from Praises
 we

we don't deserve, often makes us do Things we should have never otherwise done.

CCCLXV.

We seldom praise any heartily but those who admire us.

CCCLXVI.

We blame ourselves only to extort Praise.

CCCLXVII.

We don't love to praise, nor do we ever without a View to Self-Interest. Praise is an artful, concealed, refined, Flattery, which in a different Manner pleases the Giver and Receiver: The one takes it as the Reward of his Merit, the other gives it to shew his Candor and Discernment.

CCCLXVIII.

We often use envenom'd Praise,
which

which by a Side-blow, exposes in the Person we commend, such Faults as we durst not any other Way lay open.

“ Pessimum Inimicorum genus laudantes.” Panegyriste are the most dangerous Enemies. *Tac. Houffaye.*

CCCLXIX.

We seldom praise but to be praised.

CCCLXX.

Few are so wise as to prefer useful Reproof to treacherous Praise.

“ Peritissimis, si consulerentur, vera dicturis: arcuere eos intimi amicorum Vitellii; ita formatis Principis auribus, ut aspera quæ utilia, nec quidquam nisi Jucundum & Læturum acciperet.” *Tac. H. 3.* *Vitellius* might have known the Truth from the old Officers; but his Courtiers kept them off; having accustomed him to hear nothing that was disagreeable, tho’ useful; but to listen to every

every thing pleasing and pernicious.
Houffaye.

CCCLXXI.

There are Reproaches that praise,
 and Praises that reproach.

Reproaches that praise.] *Pliny* relates
 of *Cæsar*, that he blamed in such an art-
 ful Manner, that he seemed to praise.
 “Ita reprehendit, ut laudet.” *Ep.* 12.
 l. 3. *Houffaye.*

Praises that reproach.] “Augustus
 “cum Tiberio Tribunitiam Potestatem
 “a Patribus postularet, quanquam ho-
 “norifica oratione, quædam de cultu &
 “institutis ejus jecerat, quæ velut ex-
 “probraret.” *Tac. A.* 1. When *Augus-
 tus* demanded the Tribunitial Power of
 the Senate for *Tiberius*; in an Oration
 he made in his Praise he dropped some-
 thing about his Temper and Disposition,
 that seemed to accuse, while he was ex-
 cusing him. *Houffaye.*

N

CCCLXXII.

CCCLXXII.

The Refusal of Praise is a Desire to be praised twice.

CCCLXXIII.

Ambition to merit the Praises given us fortifies our Virtue; and those bestowed on Wit, Valour, and Beauty, contribute to their Augmentation.

The Senate, says *Tacitus*, loaded (*Nero*) with Praises, to excite the young Emperor by the Glory acquired by little Actions, to greater. "Magnis Patrum
" Laudibus; ut juvenilis animus, levium
" quoque rerum gloria sublatus, majores
" continuaret." *A. 13. Houffaye.*

CCCLXXIV.

The Modesty that seems to decline Praise, only desires to be praised more delicately.

"Cul male si palpere recalcitrat."——

Horat. l. 2. sat. 1.

Who

Who rejects injudicious Flattery.

QUALITIES.

CCCLXXVI.

Our bad Actions don't expose us to so much Persecution and Hatred as our good Qualities.

" Sinistra erga Eminentes interpreta-
 " tio; nec minus Periculum ex magna Fa-
 " ma, quam ex Mala." Tac. The World
 is apt to judge unfavourably of eminent
 Merit; and a great Reputation is as dan-
 gerous as a bad one. *Houffaye.*

CCCLXXVI.

'Tis not enough to have great Qua-
 lities, we must also have the Manage-
 ment of them.

" Brutidium artibus honestis copio-
 " sum, & si rectum iter pergeret ad cla-
 " rissima quæque iturum, Festinatio ex-
 N 2 " timulabat;

“timulabat; dum æquales, dein superi-
 “ores anteire parat: quos multos etiam
 “bonos pessumdedit; qui, spretis quæ
 “tarda cum Securitate, Præmatura vel
 “cum Exitio propenant.” *Tac. A. 3.*
Brutidius was possessed of good Qualities
 sufficient to have raised him to the highest
 Dignities, had he not thro’ Precipitation
 quitted the usual Track; labouring to
 outstrip first his Equals, then his Super-
 riors: A Rock on which many worthy
 Men have split; while they strove at the
 greatest Hazard to obtain prematurely,
 what with a little Patience they would
 have had with perfect Safety. *Houffaye.*

CCCLXXVII.

There are some good Qualities which
 degenerate into Faults, when natural;
 and others which are always imperfect,
 when acquired. For Example, Reason
 must teach us to be frugal of our For-
 tune and Confidence; and on the con-
 trary, Nature must give us Benevolence
 and Valour.

CCCLXXVIII.

CCCLXXVIII.

'Tis with some good Qualities as with the Senses ; they are incomprehensible and inconceivable to such as are deprived of them.

CCCLXXIX.

The being naturally without Envy is a certain Indication of great Qualities.

CCCLXXX.

There are bad Qualities which constitute great Talents.

QUARRELS.

CCCLXXXI.

Quarrels would not last long if the Fault was but on one Side.

RAILLERY.

CCCLXXXII.

Raillery is more insupportable than
N 3 Wrong;

Wrong; because we have a Right to resent Injuries, but 'tis ridiculous to be angry at a Jest.

REASON.

CCCLXXXIII.

We are not able to act up to our Reason.

CCCLXXXIV.

He is not rational whom Chance throws on Reason: But he only who knows, distinguishes, and tastes it.

CCCLXXXV.

We never desire vehemently what we desire rationally.

RECONCILIATION.

CCCLXXXVI.

Our Reconciliation with our Enemies is owing to a Desire of bettering
our

our Condition, a Weariness of War,
and an Apprehension of some untoward
Event.

REPENTANCE.

CCCLXXXVII.

Repentance is not so much Remorse
for what we have done, as Fear of its
Consequences.

REPUTATION.

CCCLXXXVIII.

We except to Judges in Affairs of
small Moment; and we are content
that our Reputation and Glory should
be dependent on the Judgment of Men
who are all against us, thro' Jealousy,
Prejudice, or Want of Discernment:
Yet 'tis merely to engage these to de-
termine in our Favour that we often ha-
zard our Ease and Lives.

CCCLXXXIX.

Whatever Ignominy we may have incurred, 'tis almost always in our Power to re-establish our Reputation.

Particularly by a generous Death: As *Tacitus* says of *Sempronius*: “*Constantia mortis haud indignus Sempronii nomine, vita degeneraverat.*” *A. I.* Tho’ he had degenerated from his great Ancestors by a disorderly Life, he rendered himself worthy of them by his Constancy in Death. *Houffaye.*

“*Descendam magnorum haud unquam
Indignus avorum.*”

Virg.

Whatever my Life may have been, my Death shall not disgrace my Ancestors.

RICHES.

CCCXC.

Many People despise Riches, yet few know how to bestow them.

“*Cur*

- “ Cur eget indignus quisquam te di-
 “ vite ; quare
 “ Templa ruunt antiqua deûm ; cur,
 “ improbe, caræ
 “ Non aliquid Patriæ tanto emetiris
 “ acervo.”

Horat. l. 2. sat. 2.

Why, when you don't know what to
 do with your Riches, are Men of Merit
 in Want ? Why are the public Edifices in
 Ruins ? Why your Country overwhelm-
 ed with Debts ?

RIDICULE.

CCCXCI.

Ridicule dishonours more than Dis-
 honour itself.

SECRETS.

CCCXCII.

How can we expect any body should
 keep

keep our Secrets, when 'tis more than
we can do ourselves ?

SELF-LOVE.

CCCXCIII.

Self-Love is the Love of ones self,
and of every thing for ones self. He
makes Men idolize themselves ; and
would make them tyrannize over
others, if Fortune gave them the Means.
He never rests out of himself ; and but
settles on external Things, as the Bee
on Flowers, to extract therefrom what
may be serviceable to him. Nothing
is so impetuous as his Desires, nothing
so secret as his Designs, nothing so art-
ful as his Conduct. His Suppleness is
Inexpressible, his Metamorphoses sur-
pass those of *Ovid*, and his Refinements
those of Chemistry. There is no fa-
thoming the Depth, nor penetrating
the Obscurity, of his Abyss. There,
concealed from the most piercing Eye,
he makes numberless Turnings and
Wind-

Windings: There he is often invisible even to himself: There he conceives, breeds, and brings up, (without knowing it) an Infinity of Likes and Dislikes; some of which are so monstrous, that he does not know them when brought to light, or cannot prevail on himself to own them. From the Night that envelops him springs the ridiculous Notions he entertains of himself: Thence come his Errors, his Ignorance, his gross and silly Mistakes with respect to himself. Thence it is that he imagines his Sensations dead, when they are only asleep; that he thinks he shall never desire to run again when he is once tired; and that he has lost all the Appetites he is fated. But this thick Darkness which hides him from himself, hinders him not from seeing perfectly well whatever is without him; in which he resembles our Eyes, that see all things except themselves. And indeed in his great Concerns and important Affairs, where the Violence of his

his Desires summons his whole Attention, he sees, perceives, understands, invents, suspects, penetrates, and divines all things; so that one would be tempted to believe that each of his Passions had, as it were, its particular Magic. Nothing is so close and strong as his Attachments; which he in vain attempts to break thro' on Discovery of the greatest impendent Misery. Yet he sometimes does in a short Time, and without any Trouble, what he had not been able to compass with the greatest Efforts, for Years. Whence may well be concluded, that 'tis by himself that his Desires are inflamed, more than by the Beauty and Merit of their Objects; that 'tis his Taste that heightens and embellishes them; that 'tis himself that he pursues; and that he follows his Inclination, when he follows Things that are according to his Inclination. He is composed of Contrarieties; he is imperious, and obedient; sincere and hypocritical; merciful and cruel; timid and

and bold. He has different Inclinations, according to the different Tempers that possess him, and devote him sometimes to Glory, sometimes to Wealth, sometimes to Pleasure. These he changes, as Age and Experience alter; and 'tis indifferent to him whether he has many Inclinations, or only one, because he can split himself into many, or collect himself into one, as 'tis convenient or pleasurable to him. He is inconstant; and besides the Changes that happen from external Causes, they are numberless which proceed from himself. He is inconstant thro' Inconstancy, thro' Levity, thro' Love, thro' Novelty, thro' Satiey, thro' Disgust. He is capricious; and sometimes labours with great Eagerness and Incredible Pains to obtain Things that are no ways advantageous, nay even hurtful, to him; but which he will pursue, merely because he will. He is whimsical, and often exerts his whole Application in the most trifling Employments,

O

ments, takes the utmost Delight in the most insipid, and preserves all his Haughtiness in the most contemptible. He is attendant on all Ages and Conditions; he lives every where; he lives on every Thing; he lives on nothing. He makes himself easy either with the Enjoyment, or Privation, of Things; he even goes over to those who are at Variance with him; he enters into their Schemes, and (which is wonderful) hates himself with them; he conspires his Destruction; he labours to undo himself; he only desires to Be, and, that granted, he consents to be his own Enemy. We must not therefore be surprized if he sometimes closes with the most rigid Austerity; and enters boldly into a Combination therewith to ruin himself; because what he loses in one Place he regains in another. When we think he relinquishes his Pleasures, he but suspends, or changes them; and even when he is discomfited, and we think we are rid of him, we find him

him triumphant in his own Defeat. Such is Self-Love! of which Man's Life is only a long and great Agitation. The Sea is its Representative; in the Flux and Reflux of whose Waves Self-Love may find a lively Expression of the turbulent Succession of its Thoughts, and of its eternal Motion.

Self-Love.] Self-Love is the Spring of all animal Action. 'Tis implanted by Nature in Animals with a twofold View; the Good of the Individual, and that of the Species: And operates on them by a twofold Impulse; an insupportable Uneasiness attendant on its Suppression, and a pleasurable Sensation annexed to its Gratification. In Brutes this Motive to Action, being under the sole Direction of Instinct, is in general uniform and evident. In Men, who to Instinct have Reason superadded, it becomes more complex and mysterious. 'Tis plain from Fact that all Animals are in some Degree social; some of them (if I may so speak).

O 2.

living

living under Monarchal, some Oligarchal, others Democratical, and the rest Patriarchal Government. The stifling, or extorting, the Principle that thus unites them, has always its concomitant Pain, or Pleasure. And Instinct, where she is sole Governess, impells them unvariably and unerringly to Nature's End, and their own Good ; which are always united, tho' not always absolutely the same. For Example, Animals eat to appease their Hunger, or please their Palate ; without any View to Sustenance : And, in the Intercourse of the Sexes, they desire to copulate, not to propagate. Men too, so far as they act under Instinct, act unerringly ; where that leaves them they have recourse to Reason ; which not being at all Times, nor in all, equally right and strong ; does not always prompt to what is equally true and just. Society is undoubtedly the Interest of all Mankind ; and tho' an universal Government has never yet been, nor most probably ever will be formed ;

yet

yet the Wants of every Man make him confederate with, and join himself to, some particular Public. Now, as in order to the Establishment of a State 'tis indispensably necessary to supersede some private Rights; which are indeed compensated reflectively, tho' in a less obvious Manner; this seems to produce Cases wherein the Good of the Government and that of the Subject clash. And certainly there are occasionally Instances where the Necessities of the Commonwealth bear so hard on particular Members as would give them a Distaste to Society; did not the uniting Principle, the Love of the Species, the Affection for the Community of which *they are Part*, lighten the Oppression, still the Grievance, and by benevolent Reflection even render it pleasurable. To Actions deduced from this Source *the Self-Love of the rest of the Community*, who reap the Benefit of these seeming Self-Sacrifices, ascribes extraordinary Merit, annexes attendant Glory, and calls them Virtuous. Which

Virtue, tho' relatively to the Kind it be highly meritorious, is yet not disinterested, because repaid by the reflex Pleasure of the Actor : And may also be carried so far as to become irrational and vicious ; for " to be virtuous (says Lord Shaftsbury, v. 2. p. 77.) is to have ones " Affections right in respect of ones self " as well as of Society." So that Virtue will be found to be, not a disinterested Benevolence towards the Species ; but a Love of the Kind that is its own Reward : Not a boundless Enthusiasm for the Public ; but the social Affection conducted by Reason. 'Tis rational Humanity ; 'tis, according to our Author, *Well-regulated Self-Love*. And

Thus " true Self-Love and Social
" are the same."

Pope's Essay on Man, ep. 4.

CCCXCIV-

The first Impulse of Joy we feel
from the Good-fortune of our Friends,
proceeds

proceeds neither from our Good-nature, nor Friendship; but is the Effect of Self-Love, which flatters us with the Hopes of being happy in our Turn, or of making some Advantage of their Prosperity.

CCCXCV.

Self-Love is the greatest of Flatterers.

CCCXCVI

Self-Love, well or ill conducted, constitutes Virtue and Vice.

CCCXCVII.

Human Prudence, rightly understood, is circumspect enlighten'd Self-Love.

CCCXCVIII.

We are so prepossessed in our own Favour, that we often mistake for Virtues, Vices that have some Resemblance to them, and which are artfully disguised by Self-Love.

“ Species

“ Species virtutibus similes.”

Tac. A. 15.

Seeming Virtues.

“ Ipsa Vitia pro Virtutibus interpre-
“ tamur.”

Tac. A. 1.

We mistake Vices for Virtues.

Houffaye.

CCCXCIX.

Notwithstanding all the Discoveries
that have been made in the Country of
Self-Love, there still remains much
Terra Incognita.

CCCC..

Self-Love is more artful than the most
artful of Men.

CCCCI.

The Fondness, or Indifference, of the
Philosophers for Life was only the Taste
of

of their Self-Love; which ought not to be controverted any more than the Taste of the Palate, or the Choice of Colours.

CCCCII.

Nothing is so capable of diminishing our Self-Love, as the Observation that we disapprove at one Time of what we approved at another.

CCCCIII.

There is no Passion in which Self-Love reigns so absolutely as in Love; and we are always ready to sacrifice the Peace of those we love, rather than lose the least Part of our own.

CCCCIV.

There are People whose Self-Love is such, that they find Means, when they are in Love, to be taken up with their Passion, without being so with its Object.

SENSA-

SENSATION.

CCCCV.

'Tis more difficult to conceal the Sensations we have, than to feign those we have not.

SILENCE.

CCCCVI.

Silence is the safest Course a Man can take who is diffident of himself.

SIMPLICITY.

CCCCVII.

Affected Simplicity is a refined Imposture.

“ Domitianus Simplicitatis ac Modestiae imagine studium literarum & amorem carminum simulabat; quo velaret animum, & fratris æmulationi subduceretur.” *Tac. A. 4. Domitian,*
under the Mask of Simplicity and Modesty,

sty, affected the Love of Letters and Poetry; the better to conceal his Designs, and avoid his Brother's Jealousy. *Houffaye.*

SINCERITY.

CCCCVIII.

Sincerity is an Openness of Heart: 'Tis rarely to be found; and what commonly personates it, is a refined Dissimulation whose End is to procure Confidence.

CCCCIX.

A Desire to talk of ourselves, and to set our Faults in the Light we chuse, makes the Main of our Sincerity.

SLANDER.

CCCCX.

We commonly slander more thro' Vanity than Malice.

So.

SOBRIETY.

CCCCXI.

Sobriety is the Love of Health; or
an Incapacity for Debauch.

SOCIETY.

CCCCXII.

Men would not live long in Society,
if they were not the mutual Dupes of
one another.

SOUL.

CCCCXIII.

The Health of the Soul is as prece-
rious as that of the Body; and when we
seem secure from Passions, we are not
less in Danger of their Infection, than
we are of falling ill, when we appear
well.

CCCCXIV.

CCCCXIV.

There are Relapses in the Distempers of the Soul, as well as in those of the Body: And we often mistake for a Cure, what is but an Intermission, or a Change of Disease.

“ Dilatæ voluptates, dissimulata lux-
 “ uria, falsæ Virtutes, & Vitia reditura.”
Tac. H. 1. Suspended Pleasures, and dis-
 guised Passions, are but false Virtues, and
 Vices that will certainly return. *Houffaye.*

CCCCXV.

The Flaws of the Soul resemble the Wounds of the Body; let them be ever so skillfully healed, the Scar will appear, and they be in Danger of breaking open again.

SPEECH.

CCCCXVI.

We speak but little when Vanity
 don't prompt us.

P

CCCCXVII.

CCCCXVII.

We had rather speak ill of ourselves
than not speak at all.

CCCCXVIII.

As 'tis the Characteristic of a great
Genius to say much in a few Words,
small Geniuses have on the contrary
the Gift of speaking much and saying
nothing.

(Ceux) "qui parlant beaucoup ne
"disent jamais rien." *Boileau, ep. 9.*
People who talk much and say nothing.
Or as *Terence* expresses it;

"Næ ista hercle magno jam cona-
"tu magnas nugas dixerit."

Heautontim.

CCCCXIX.

The excessive Pleasure we take in
talking of ourselves ought to make us
apprehensive that it gives but little to
our Auditors.

CCCCXX.

CCCCXX.

We know that we should not talk of our Wives; but we don't seem to know that we should still less talk of our selves.

CCCCXXI.

'Tis never more difficult to speak well than when we are ashamed of our Silence.

SUBTILTY.

CCCCXXII.

Too great Subtilty is false Delicacy; and true Delicacy is solid Subtilty.

TIMIDITY.

CCCCXXIII.

Timidity is a Fault for which 'tis dangerous to reprehend those we would amend.

TREACHERY.

CCCCXXIV.

Men are oftener treacherous through Weakness than Design.

TITLES.

CCCCXXV.

Titles, instead of exalting, debase those who don't act up to them.

TASTE.

CCCCXXVI.

'Tis as common for Men to change their Tastes, as 'tis uncommon for them to change their Inclinations.

CCCCXXVII.

A good Taste is rather the Effect of Judgment than Wit.

OCCOXXVIII.

CCCCXXVIII.

We give up our Interest sooner than
our Taste.

CCCCXXIX.

When our Merit declines our Taste
declines.

CCCCXXX.

Our Self-love bears with less Patience
the Condemnation of our Tastes, than
of our Opinions.

TRUTH.

CCCCXXXI.

Truth is not so beneficial to Men as
its Appearances are prejudicial.

CCCCXXXII.

Our Enemies come nearer the Truth
in their Judgment of us, than we do
ourselves.

VALOUR.

CCCCXXXIII.

The Love of Glory, the Fear of Shame, the Design of making a Fortune, the Desire of rendering Life easy and agreeable, and of pulling down other People, are often the Causes of that Valour so celebrated among Men.

CCCCXXXIV.

Valour in private Soldiers is a dangerous Trade they have took up to get a Livelihood.

CCCCXXXV.

Perfect Valour and perfect Cowardice are Extremes Men seldom arrive at. The mid Space is vast, and contains all the Species of Courage; which are as various as Mens Faces and Humours. There are those who expose themselves boldly at the Beginning of an Action;
and

and who slacken and are disheartened at its Duration. There are others who only aim at preserving their Honour, and do little more. Some are not at all Times equally exempt from Fear: Others give occasionally into general Panics: Others advance to the Charge because they dare not stay in their Posts. There are Men whom habitual small Dangers encourage, and fit for greater. Some are brave with the Sword, and fear Bullets: Others defy Bullets, and dread a Sword. All these different Kinds of Valour agree in this, that Night, as it augments Fears and conceals good and bad Actions, gives every one the liberty of sparing himself. There is also another more general Caution: For we find no Man does all he would do on any Occasion, if he were sure of coming off safe: So that 'tis plain that the Fear of Death somewhat enfeebles Valour.

Valour.] Valour is the Contempt of Death and Pain.

Are

Are disheartened at its Duration.]
 “Pleraque coepta initiis valida, spatio
 “languescunt.” *Tac. H. 3.* Most En-
 terprizes that are brisk at first languish
 towards the Conclusion. *Houffaye.*

Night gives every one liberty to spare
 himself.] “Obscurum noctis obtentus
 “fugientibus.” *Tac. H. 2.* The Dark-
 ness of the Night is a Protection to Run-
 aways. *Houffaye.*

The Fear of Death enfeebles Valour.]
 “Major vitæ quam gloriæ cupido.”
Tac. A. 4. We have greater Love for
 Life than Glory. *Houffaye.*

CCCCXXXVI.

Perfect Valour consists in doing with-
 out Witnesses all we should be capable
 of doing before the whole World.

CCCCXXXVII.

Most Men expose themselves in War
 enough to save their Honour: but few
 constantly expose themselves as much as
 is

is necessary to succeed in the Design for which they expose themselves.

CCCCXXXVIII.

A Man can't answer for his Courage who has never been in Danger.

VANITY.

CCCCXXXIX.

If Vanity don't overturn all the Virtues, it certainly makes them totter.

CCCCXL.

'Tis our own Vanity that makes the Vanity of others intolerable.

“ Adeo familiare est hominibus, omnia
“ sibi ignoscere, nihil aliis remittere.”
Paters. l. 2. n. 30 Every body overlooks every Fault in himself, and none in others. *Houffaye.*

CCCCXLI.

The most violent Passions have their Intermissions; Vanity only gives us no Respite.

CCCCXLII.

CCCCXLII.

The Reason why the Pangs of Shame and Jealousy are so sharp is, that Vanity can't assist us in supporting them.

CCCCXLIII.

Vanity makes us do more Things against Inclination than Reason.

VICE.

CCCCXLIV.

When our Vices leave us, we flatter ourselves that we leave them.

The Vices wait for us thro' Life, as Hosts we are obliged successively to lodge with; and 'tis not certain that Experience would make us avoid them, if we were twice to take the same Journey.

CCCCXLV.

Vices enter into the Composition of Virtues, as Poisons into the Composition

tion of Medicines: These Prudence mixes and tempers; and makes good Use of the Compound against the Ills of Life.

CCCCXLVI.

The Reason we are not often wholly possessed by a single Vice, is that we are distracted by several.

VIOLENCE.

CCCCXLVII.

The Violence done us by others is often less painful than that we do to ourselves.

CCCCXLVIII.

The Violence we do ourselves to prevent Love, is often more rigorous than the Cruelty of a Mistress.

VIR-

VIRTUE.

CCCCXLIX.

Our Virtues are most commonly only disguised Vices.

CCCCL.

What we mistake for Virtue is often but a Concurrence of divers Actions and Interests, which Fortune, or Industry, disposes to Advantage: And 'tis not always from a Principle of Valour and Chastity that Men are valiant and Women chaste.

CCCCLI.

Prosperity is a stronger Trial of Virtue than Adversity.

Virtue.] See the Note on the 393d Maxim.

“ Secundæ res acrioribus stimulis animos

“ mos explorant; quia miserie toleran-
 “ tur, felicitate corrumpimur.” *Tac. H.*
 1. Prosperity is the Touchstone of Vir-
 tue; for 'tis less difficult to bear Misfor-
 tunes than to remain uncorrupted by
 Pleasures. *Houffaye.*

CCCCLII.

The Virtues are lost in Interest, as
 Rivers in the Sea.

CCCCLIII.

It must be acknowledged to the Ho-
 nour of Virtue, that the greatest Mis-
 fortunes that befall Men are owing to
 their Vices.

CCCCLIV.

We don't despise all those who have
 Vices; but we despise all those who have
 no Virtues.

CCCCLV.

Nature seems to have prescribed to
 Q every

every Man at his Birth the Bounds of his Vittues and Vices.

CCCCVI.

Virtue would not go so far, if Vanity did not bear her Company.

“ Tolle ambitionem & fastuosos spiritus, nullos habebis nec Platones, nec Catones, nec Scævolas, nec Scipiones, nec Fabricios.” *Senec.* Take from Men Ambition and Vanity, and and you'll have no Heroes, nor Patriots. *Houffaye.*

CCCCLVII.

As bad as Men are, they dare not appear open Enemies to Virtue, they therefore pretend, when they persecute it, to think it counterfeit, or else lay some Crime to its Charge.

VIVACITY.

CCCCLVIII.

That Vivacity which increaseth with Age is not far from Madness.

VOGUE.

CCCCLIX.

There are People, who like Ballads, are in Vogue only for a Time.

UNTRUTH.

CCCCLX.

Our Aversion to Untruth is often an imperceptible Ambition to make our Testimony considerable, and to give our Words a religious Weight.

WEAKSIDE.

CCCCLXI.

If there are Men whose Weakside has
Q 2 **never**

never been found out, 'tis because it has never been accurately sought after.

WEARINESS.

CCCCLXII.

The Reason Lovers are never weary of one another, is that they are always talking of themselves,

CCCCLXIII.

We often boast we are never out of Spirits; and are so conceited that we won't own we are bad Company.

CCCCLXIV.

We often forgive those who tire us; but we can't forgive those we tire.

CCCCLXV.

We are almost always tired with the Company of those whom we ought not to be tired of.

WILL.

WILL.

CCCCLXVI.

We have more Power than Will;
and 'tis only to disculpate us to ourselves,
that we often think Things impracti-
cable.

“ Multa experiendo confieri, quæ seg-
“ nibus ardua videntur.” *Tac. A. 13.*
Our Laziness persuades us that those
Things are impracticable, which we
might easily accomplish. *Houffaye.*

And much to the same Purpose is *Te-
rence's* Saying: “ Nil tam difficile est
“ quin querendo investigari possit.”
Heautont.

WISDOM.

CCCCCLXVII.

Man's chief Wisdom consists in
knowing his Follies.

Q 3

—“ Sapi-

——“ Sapiencia prima (est)
 “ Stultitia caruisse.”——

Horat. ep. i. l. i.

Wisdom is the Absence of Folly,

CCCCLXVIII.

’Tis easier to be wise for others than
 for ourselves.

——“ Ita quæso (dii vestram fidem)
 “ Itane comparatam esse hominum na-
 “ turam omnium,
 “ Aliena ut melius videant & dijudi-
 “ cent,
 “ Quam sua! An eo fit, quia in re
 “ nostra aut gaudio
 “ Sumus præpediti nimio, aut ægri-
 “ tudine?”

Terent. Heautont.

Men judge better for others than for
 themselves; because in their own Affairs
 they are too much biassed by their Passi-
 ons.

CCCCLXIX.

CCCCLXIX.

Our Wisdom is no less at Fortune's Mercy than our Wealth.

“ Res adversæ consilium adimunt.”
Tac. A. II. Adversity deprives Men of their Reason. *Houffays.*

CCCCLXX.

Wisdom is to the Mind what Health is to the Body.

——“ Mens sana in corpore sano.”
Juv.

A sound Mind in a sound Body.

CCCCLXXI.

A wise Man had rather avoid an Engagement than conquer.

WIT:

CCCCLXXII

They are mistaken who imagine Wit and

and Judgment to be two distinct Things. Judgment is only the Perfection of Wit, which penetrates into the Recesses of Things, observes all that merits Observation, and perceives what seems imperceptible. We must therefore agree, that it is extensive Wit which produces all the Effects attributed to Judgment.

This is a more rational Account of Wit and Judgment than that of those Antithesis Philosophers who make diametrical Opposites of two mental Operations, which, if not strictly the same, are at least inseparable united; for nothing can be witty that is not judicious.

CCCCCLXXIII.

Strength and Weakness of Mind are improper Terms; they are in Reality only the good or ill Disposition of the Organs of the Body.

CCCCCLXXIV.

'Tis a common Fault to be never satisfied

tisfied with ones Fortune, nor dissatisfied with ones Understanding.

CCCCLXXV.

The Politeness of the Mind consists in thinking genteelly and delicately.

CCCCLXXVI.

The Gallantry of the Mind consists in flattering agreeably.

CCCCLXXVII.

It often happens that things present themselves to our Minds more finished than we could make them with much Labour.

CCCCLXXVIII.

The Defects of the Mind, like those of the Face, grow worse as we grow old.

CCCCLXXIX.

A Man of Wit would be often at a Loss,

Loss, were it not for the Company of Fools.

CCCCLXXX.

'Tis better to employ our Understanding in bearing the Misfortunes that do befall us, than in foreseeing those that may.

CCCCLXXXI.

'Tis not so much thro' a Fertility of Inventions that we find many Expedients in one Affair ; as thro' a Poverty of Judgment, which makes us listen to every Thing that our Imagination presents, and hinders us From discerning at first what is best.

CCCCLXXXII.

They don't Please long who have but one Sort of Wit.

CCCCLXXXIII.

CCCCLXXXIII.

Wit sometimes enables us to commit bold Follies.

CCCCLXXXIV.

A good Head finds less Trouble in submitting to a wrong Head than in conducting it.

CCCCLXXXV.

The Mind, thro' Laziness and Constancy, fixes on what is easy or agreeable to it. This Habit bounds our Knowledge; and no Man has ever given himself the Trouble to extend and carry his Genuis as far as it was capable of going.

CCCCLXXXVI.

The Labour of the Body frees Men from Pains of the Mind; and 'tis this that constitutes the Happiness of the Poor.

“ 'Tis

" 'Tis certain that as in the Body,
 " when no Labour or natural Exercise is
 " used, the Spirits which want their due
 " Employment, turn against the consti-
 " tution, and find work for themselves
 " in a destructive Way; so in a Soul, or
 " Mind, unexercised, and which lan-
 " guishes for Want of proper Action
 " and employment, the Thoughts and
 " Affections being obstructed in their
 " due Course, and deprived of their na-
 " tural Energy, raise Disquiet, and fo-
 " ment a rancorous Eagerness and tor-
 " menting Irritation. The Temper
 " from hence becomes more impotent in
 " Passion, more capable of real Mode-
 " ration, and, like prepared Fuel, rea-
 " dily takes fire by the least Spark."
Shaftesbury. v. 2. p. 160.

CCCLXXXVII.

Small Geniuses are hurt by small
 Things; great Geniuses see thro' them,
 and despise them.

Wo.

WOMEN.

CCCCLXXXVIII.

Women make use of Coyness as an Addition to their Beauty.

CCCCLXXXIX.

The Virtue of Women is often the Love of Reputation and Quiet.

CCCCXC.

Women often think they are in Love, when they are not. The Amusement of an Intrigue, the Emotion of Mind produced by Gallantry, their natural Bent to the Pleasure of being beloved, and their Unwillingness to deny, all these make them imagine they have Love, when they have in Fact only Coquetry.

CCCCXCI.

Women are never completely cruel but to those they hate.

R

CCCCXCII.

CCCCXCII.

The Wit of most Women serves rather to fortify their Folly than their Reason.

CCCCXCIII.

There are few virtuous Women who are not weary of their Profession.

CCCCXCIV.

Most virtuous Women are hidden Treasures, and therefore secure because nobody seeks after them.

CCCCXCV.

The common Foible of old People who have been handsome, is to forget that they are no longer so.

CCCCXCVI.

Most Women yield thro' Weakness rather than Passion; whence it happens that enterprizing Men commonly succeed

succeed better with them than others,
tho' they be not more aimable.

CCCCXCVII.

The Woman is much to be pitied
who has at once both Love and Virtue.

WEAKNESS.

CCCCXCVIII.

Weakness is the only *incurrable* Fault
we have.

CCCCXCIX.

Weakness is more opposite to Virtue
than Vice itself.

CCCCC.

Weak People can't be sincere.

YOUTH.

CCCCCI.

Youth changes its Inclination thro'
R 2 Heat

Heat of Blood; and Old-age perseveres in them thro' Habit.

CCCCCII.

Youth is a continual Drunkenness, 'tis the Fever of Reason.

CCCCCIII.

'Tis to little Purpose to have Youth without Beauty, or Beauty without Youth.

CCCCCIV.

Young People at their Entrance into the World should be either bashful or giddy; a composed Self-sufficiency generally turns to Impertinence.

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